

Kya Aurto'n Ka Tareeqa e Namaz Mardo'n Se Mukhtalif Hai?

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Arz e Naashir:

Aurte'n namaz kis tarha padhe'n? Bilkul mardo'n ki tarha yaa insey mukhtalif tareeqe se? Ye mas-ala har musalman ke liye qaabil e ghaur hai. Hamare mulk ki aksariyat *fiqa e hanafi* ki paerukaar hai aur unki aurte'n mardo'n se mukhtalif tareeqe se namaz padhti hain. Fiqa e Hanafi ke hawaale se to inka tarz e amal ek mantiqi pehlu apne andar rakhta hai ke ahnaaf apni fiqa ke paaband hain, yaa baqaal unke unhe'n iski hi paabandi karni chaahiye.

Lekin kya aurto'n ka mardo'n se mukhtalif tareeqe se namaz padhna ahadees e saheeha se bhi saabit hai? Aisa hargiz nahi hai. Ek hadees bhi aisee nahi hai, jisse ye saabit hota hai ke aurto'n ke hath baandhne, hath uthaane aur ruku aur sujood ki kaifiyat mardo'n se mukhtalif hai. Lekin ulama e ahnaaf apne awaam ko mutmaeen karne ke liye yehi daawa karte hain ke ye farq o ikhtelaf ahadees se saabit hai. Halaa'nke ye daawa be-buniyad bhi hai aur amaanat o dayaanat ke khilaf bhi. (jaisa ke aagey kitab ke mabaahes se faazeh hoga).

Zer e nazar kitab mein ulama e ahnaaf ke isi daawe ka ilmi o tehqeeqi jaaeza liya gaya hai. Ye do (2) mazameen ka majmua hai, jisme unke tamaam dalaael aur inka jawab aagaya hai. Is kitabche ki ashaa-at se kisi par ta'an o tashnee maqsood nahi hai. Balke sirf aur sirf ehqaaq e haq ke fareeqe ki adaaegi hai. Qaraeen e Ikram dono mauqif aur unke dalaael padh kar khud faisla kare'n ke saheeh mauqif kya hai aur ghalat kaunsa? Ahadees se kiska mauqif saabit hota hai aur kiska nahi?

اللَّهُمَّ ارِنَا الْحَقَّ وَارْزُقْنَا اتِّبَاعَهُ وَابْطِلْ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ — آمين

Abdul Malik Mujahid

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Kya Aurto'n Ka Tareeqa e Namaz Mardo'n Se Mukhtalif Hai?

(Ek Hanafi Mufti Sahab ke dalaael ka jaaeza)

Is mazmoon mein Karachi ke ke Hanafi Mufti Shaikh ul Hadees Maulana Subhan Mahmood Sahab ka mazkoora baala unwan par dalaael ka jaaeza liya gaya hai. Jisme mard, aurat ka tareeqa e namaz ilaaheda ilaaheda saabit karne ki koshish ki gai thi hi. Halaa'nke Nabi e Akram ﷺ ka farman hai: *"Tum is tarha namaz padho, jis tarha tumney mujhe namaz padhte dekha hai"*.¹

Nabi e Akram ﷺ ka ye hukum aam hai, jisme har musalman mard, aurat shaamil hai. Is lehaaz se jo tareeqa e namaz mardo'n ka hai, wohi aurto'n ka hai. Bajuz in cheezo'n ke jinki saraahat Nabi ﷺ ne farmadi hai.

- ✓ Masalan aurto'n ko hukum diya gaya hai ke wo odhni ke baghair namaz naa padhe'n.
- ✓ Masjid mein jaakar namaz padhna aurto'n par farz nahi, waghaira waghaira

Baaqi

- Aurte'n hath kaha'n baandhe'n aur kaha'n tak uthaae'n?
- Qaaeda o qiyaam inka kis tarha ho?
- Sajda kaise kare'n?

Unke baare mein jo hukum mardo'n ke liye Saheeh Ahadees se saabti hai, wohi hukum aurto'n ke liye hai. In cheezo'n mein us waqt tak mard o aurat ke darmiyan farq karne ki koi maqool wajah aur buniyaad nahi hai. Jab tak Saheeh Ahadees se saabit naa kar diya jaae.

Is silsile mein jo fatwa Mufti Sahab mazkoor ka shaaya hua hai, zail mein iska jaaeza pesh kiya jaa raha hai. Jisse waazeh ho jaaega ke biradaraan e ahnaaf ke paas apne maslak ke isbaat mein koi mazboot daleel (Saheeh Ahadees) nahi hai. (ص-ی)

¹ Bukhari

Tamheed Hi Mein “Dalaael” Ki Kamzori Ka Eteraaf:

Sabse pehle Mufti Sahab ne “dalaael” zikar karne se pehle bataur e tamheed ye irshad farmaya: “*Fuqaha hazraat jo bhi mas-ala bayan karte hain, iski asal Quran e Kareem o Hadees mein se hoti hai. Albatta ye maloom karna ke Quran o Hadees mein iski asal kaha hai? Ye har-kas o naa-kas ka kaam nahi hai. Balke uske liye mujtahidaana salaahiyat ki zaroorat hai. Is liye aam logo’n ke liye yehi hukum hai ke wo apne maslak ke fuqaha aur imam ke bayan kiye hue masaael par amal karte’n. Isi mein unke liye aafiyat hai, kyou’nke awaam khud Quran o Hadees ko saheeh tareeqe se samajh kar masaael maloom nahi kar sakte. Albatta mujtahideen aur fuqaha hazraat iski asal ko talaash karte hain aur asal ke baghair kuch nahi*”.²

Qabl iske ke Mufti Sahab ki in tamheedi guzaarishaat par kuch arz kiya jaae, is aurat ka sawal bhi padh liya jaae, jiske jawab mein Mufti Sahab ne ye kuch irshad farmaya hai:

Sawal ye tha: “*Maulana Ashraf Ali Thanwi aur baaz deegar ulama e deen ne ye farmaya hai ke mard niyyat baandhte waqt kaan ki loo tak anghote le jaae aur aurat sirf kandhey tak. Mard zer-e-naaf hath baandhe’n aur aurte’n seeney par. Ruku mein mard ungliya’n you’n rakhe’n aur khawateen is tarha, mard kamar ko uthaa kar sajda kare’n aur aurte’n bilkul dab kar aur zameen se chipak kar sajda kare’n*”.

“*Maine yehi mas-ala maloom karne ke liye hadees e Bukhari aur Mishkat Shareef mein Baab as Salah ka khaas taur par mutaalea kiya. Mujhe to unme koi hadees is baare mein nahi mili. Suna hai ke “Durre Mansoor” mein ek hadees is baare mein warid hai. Aaj kal yaha’n aurto’n mein bahes chal rahi hai. Agar waqai mard sahebaan aur khawateen ki namaz ki haiyyat mein itna badaa farq hota to Hazrat Ayesha ؓ jinho’n ne 2000 se zaaed hadeese’n bayan farmai hain (jin mein khawateen mein mutaali hadeese’n khaas hain) to Anjanaaba is baare mein zaroor waazeh taur par hadeese’n bayan farmatee’n. Mumkin hai aapne bayan farmai ho’n, jo meri nazar se naa guzri ho’n*”. (Begam Abdul Ghani, Karachi)

² Roznaama Jasaarat, Karachi 30 October 1981

Hamari Guzaarishaat:

1. Mohtarma ke jawab mein Mufti Sahab ko chaahiye tha ke wo aisee ahadees naqal kar dete jin mein aurto'n ko namaz ki baabat mardo'n se mukhtalif huakm diya gaya hai, taa-ke baat bilkul waazeh ho jaati. Lekin Mufti Sahab mausoof ne *“dalaael”* zikr karne ke liye pehle to ye *“waaz”* farmaya ke awaam Quran o Hadees ke samajhne ki salaahiyat hi nahi rakhte. Is liye inko chaahiye ke unke ulama jo kuch batlaae'n, aankhe'n band karke in par amal karte rahe'n.

Halaa'nke awaam ki baabat mutlaqan ye faisla bilkul ghalat hai. Bila-shubha Quran o Hadees ko samajhne ke liye matlooba kisi qaabiliyat o ilm ki zaroorat hai³. Lekin awaam ko ye nishandahi to karaai jaa sakti hai ke falaa'n mas-ale ki baabat Quran ki falaa'n aayat yaa flaa'n hadees e Rasool ﷺ hai. Awaam itne ghabee aur koodan nahi hain ke wo hadees ka tarjuma bhi padh kar iska matlab naa samajh sake'n, yaa ulama ke samjhaane se bhi unke palley kuch naa padey.

2. Ye kehna ke *“aam logo'n ke liye yehi hukum hai ke wo apne maslak ke fuqaha aur imam ke bayan kiye hue masael par amal kare'n”*.

Iski baabat Mufti Sahab se ye poocha jaa sakta hai ke ye hukum kisne diya hai? Quran e Hakeem ne to baar-baar Allah aur Rasool ki ataa-at hi ka hukum diya hai. Ataa-at e fuqaha o aimma ka hukum to kahee'n bhi nahi diya hai. Musalman awaam agar paaband hain to sirf Quran o Hadees ke hain. Naa ke aqwaal o aara e rijaal ke. Awaam ulama ki taraf rujoo bhi isi nukhta e nazar se karte hain ke unhe'n Quran o Hadees se mas-ala bataae'n. Inka ye maqsad hargiz nahi hota ke Mufti kisi *faqeeh* yaa *imam* ke qaul ka hawaala de kar mas-ala saabit kare. Aise musalman awaam ko Quran o Hadees se bilkul ghaafil aur be-khabar rakhna balke Quran o Sunnat ke khilaf masael par amal karne ka inko hukum dena, kya dayaanat o insaaf par mabni hai?

3. Teesri baat Mufti Sahab ne ye bayan farmai hai ke *“fuqaha hazraat jo kuch kehte hain unki asal Quran yaa Hadees se hi hoti hai aur asal ke baghair kuch nahi kehte”*.

Sawaal ye hai ke is muqam par is *“saraahat”*⁴ ki zaroorat kyou'n pesh aai hai? Agar inka ye daawa hai ke fuqaha ki koi baat Quran o Hadees ke khilaf nahi hai to is amr ki wazaahat ki zaroorat hi nahi rehti. Asal dalaael pesh karne se mutalliq fuqaha ki baabat is amr ki saraahat is baat ki nishandahi kar deti hai ke daal mein kuch kaala zaroor hai.

Waqa ye hai ke *mohtarma saalea* ne jo sawal Mufti Sahab se kiya hai, iska koi jawab Mufti Sahab ke paas nahi. Kisi bhi Hadees e Saheeh mein aurto'n ko mardo'n se mukhtalif ruku, sujood, waza'a yadain o raful yadain ka hukum nahi diya gaya hai. Isi liye *Mohtaram Mufti Sahab* mazkoora tamheedi irshadaat par majboor bhi hue. Ba-misdaaq,

Khashat e Awwal Chu'n Nahad Memaar Kaj

Taa Suraiyya Mi Rood Diwaar Kaj

Iske baad Mufti Sahab likhte hain: *“Chunache fuqaha hazraat namaz mein aurto'n ki haiyyat ke baare mein jo makhsoos surate'n bayan karte hain, wo sab ahadees se saabit hain”*.

Lekin ham arz kare'nge ke Mufti Sahab ka ye daawa yaksar be-buniyad hai. Kyou'nke wo ek bhi saheeh hadees uski baabat pesh nahi kar sakey. Jaisa ke aagey chal kar maloom hoga.

³ T: Yaha'n par shayad *“zaroorat nahi hai”* ki jagah urdu pdf mein *“zaroorat hai”* print ho gaya

⁴ T: Clarification

Shariyat Saazi?:

Phir likhte hain: “Isse qable ke ham wo hadeese’n zikr kare’n ye baat samajhli jaae ke aurto’n ke baare mein shariyat ka mansha ye hai ke wo hattal imkan satar aur parde se rahe’n, khwah ghar mein rahe’n yaa kamre mein, tanha ho’n yaa doosro’n ke saamne. Hatta ke namaz jo ahem tareen ibaadat hai, isme bhi iska lehaaz kiya gaya hai. Is tarha namaz ki baaz surato’n mein jo makhsoos haiyyate’n bayan ki gai hain. Iski illat bhi ulama ne star aur parda hi bataai hai”.

Bila-shubha aurto’n ke parde aur satar ki baabat shariyat ka jo mansha Mufti Sahab ne batlaaya hai, isse majaan inkaar nahi. Lekin isse maqsood agar namaz ke khud-saakhta tareeqe ka jawaaz muhaiyya karna hai to ye mahel e nazar hai. Shariyat ne jo tareeqa e namaz batlaaya hai. (jisme mard o aurat ke darmiyan koi farq nahi kiya gaya hai) is tareeqe se khawateen be-parda aur be-satar nahi hotee’n. Agar aisa hota to shariyat az khud aurto’n ko mardo’n se mukhtalif tareeqa e namaz ka hukum de deti. Jaisa ke baaz ahkaam aurto’n ke liye alag hain. Unke alaawa agar koi mukhtalif tareeqa e namaz aurto’n ke liye ejaad kare’nge ke isme parda aur satar ka ziyaada ehtemaam hait o badi jasaarat hai aur Allah Ta’ala ke farman

Tum Allah Aur Uske Rasool Se Aagey Naa Badho. ⁵

لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

Ke sareehan khilaf hai. Iske ma’ane to ye ho’nge ke Allah Ta’ala aur uske Rasool ﷺ ko to ye maloom naa hua ke aurto’n ke liye falaa’n tareeqa e sajda yaa tareeqa e ruku *astar* (ziyaada baa-parda) hai aur isse shariyat e islamiya ka mansha ziyaada saheeh tareeqa se poora hota hai. Taaham baad ke fuqaha ko ye nukta soojh gaya aur unho’n ne is “*khulaa*” ko pur karke shariyat ke mansha ki takmeel kardi.

نَعُوذُ بِاللَّهِ ثُمَّ نَعُوذُ بِاللَّهِ kya Mufti Sahab ki bayan karda illat se yehi kuch waazeh nahi hota?

⁵ Surah Hujarat: 1

Mufti Sahab Ki Bayan Karda Ahadees Ka Jaeza:

Ab Mufti Sahab ki naqal karda wo hadees ka jaeza pesh kiya jaata hai. *Wa Billahit Taufeeq.*

Niyyat Baandhte Waqt Hath Uthaane Mein Farq?

Mufti Sahab likhte hain: “Ab is silsila mein ahadees zikr ki jaati hain ke aurto’n hath kaha’n tak uthaae’n. Mojam Tabrani mein Wael bin Hajar رحمته الله ki rwiayat hai ke Janab Rasool Allah ﷺ ne farmaya ke Ibne Hajar jab tu namaz padhe to apne dono hatho’n ko apne dono kaano’n ke baraabar karle aur aurat apne hatho’n ko apne seeney ke baraabar karle aur Imam Bukhari رحمته الله ne 1 mustaqil risaale mein jo Raful Yadain ke mutalliq hai, naqal kiya hai ke Abdarba kehte hain ke maine Hazrat Umme Darda رحمته الله (Jo mashoor sahaabiya hain) ko namaz mein kandho’n ke baraabar hath uthaate dekha hai”.

“Dono hadeeso’n par amal is tarha hoga ke kandho’n tak hath uthaane mein hath ka kuch hissa seeney ke baraabar bhi ho jaata hai”.

Jawab: Ye hain Mufti Sahab ke “*dalaael*” is baare mein ke niyyat baandhte waqt aurto’n hath kaha’n tak uthaae’n. Hazrat Wael bin Hajar رحمته الله ki riwayat se *mausoof* ne saabit kiya hai ke mard apne dono hath kaano tak uthaae’n aur aurat seeney tak. Lekin hazrat! Waazeh rahe ke Hazrat Wael رحمته الله ki ye riwayat hasb e tasrihaat e mohaddiseen *zaeef* hai. Jaisa ke Majmua az Zawaaed mein ba-hawaala Tabrani ye riwayat ma’a sanad maujood hai aur waha’n Haafiz Haithami رحمته الله ne saraahat ki hai ke isme Umme Yahya bint Abdul Jabbar ek raawiya hai, jo *majhool* hai, “*main isey nahi jaanta*”.⁶

Mufti Sahab ka asal madaar e istedlal isi riwayat par hai jo istedlal o hujjat ke qaabil hi nahi. Imam Bukhari رحمته الله ke risala “*Juz Raful Yadain*” se Abdarba ki jo riwayat naqal ki hai. Isse mard o aurat ke darmiyan farq ka wo pehlu nikalta hi nahi, jo Mufti Sahab isse kasheed farma rahe hain. Is liye ke is par istedlal ki jo imaat khadee ki gai hai, wo be-buniyad hai. Behrehaal mard o aurat ke darmiyan, Raful Yadain mein farq ki baabat ahnaaf ke paas koi saheeh hadees maujood nahi hai. Jaisa ke Ibne Hajar aur Qazi Shawkani رحمته الله ne bhi likha hai.

Jinki nazar ahadees par badi gehri aur wasee hai. Chunache Haafiz Ibne Hajar رحمته الله likhte hain: “*Hanafiyya jo ye kehte hain ke mard hath kaano’n tak uthaae aur aurat kandho’n tak, mard o aurat ke darmiyan farq karne ka ye hukum kisi hadees mein warid nahi*”.⁷

Aur Imam Shawkani رحمته الله likhte hain: “*Ye Raful Yadain aisee sunnat hai, jo mard o aurat dono ke darmiyan mushtarik hai (yaane dono ke liye yaksaa’n hai) iski baabat dono ke darmiyan farq karne ka koi hukum nahi hai. Isi tarha miqdaar e rafa’a mein bhi farq karne ki koi saraahat manqool nahi hai. Jaisa ke hanafiyya ka mazhab hai ke mard hath kaano’n tak uthaae aur aurat kandho’n tak. Hanafiyya ke is maslak ki koi daleel nahi hai*”.⁸

⁶ Majmua az Zawaaed: V2 P103

⁷ Fathul Baari: Kitab ul Al Azan: V2 P287 H738

⁸ Neel ul Autaar: V2 P198

Hath Baandhne Mein Farq?:

Iske baad Mufti Sahab farmate hain: “*Hath baandhne mein bhi Huzoor ﷺ se dono tareeqe saabit hain, mardo’n ke naaf se neeche hath baandhne aur aurtu’n ke seeney par hath baandhne se dono qism ki riwayaat par amal ho jaata hai*”.

Yaha’n par Mufti Sahab ne 2 riwayat-e’n naqal farmai hain. 1 Hazrat Ali ؓ ki, jisme *zer e naaf* hath baandhne ka bayan hai aur doosri Hazrat Wael bin Hajar ؓ ki, jisme unho’n ne farmaya ke maine Rasool Allah ﷺ ke saath namaz padhi, maine Aap ﷺ ko dekha ke Aap ﷺ ne seeney par hath baandhe.

Mufti Sahab ne dono riwayat mein ye tatbeeq di hai ke *Tahat us Surrah* (zer e naaf) waali riwayat par mard amal kare’n aur *a’alaa as sadr* (Seeney par hath baandhne) waali riwayat par aurat’en amal kare’n. Halaa’nke jamaa o tatbeeq ki zaroorat us waqt pesh aati hai, jab ke dono riwayat (jo ba-zaahir muta’ariz ho’n) sanadan saheeh ho’n. Agar 2 muta’ariz riwayat aisee ho’n ke sanadan 1 *saheeh* ho aur doosri *zaeef*, to mohaddiseen ke usool ke mutaabiq amal *saheeh us sanad* riwayat par hoga. *Zaeef* riwayat ko *saheeh* riwayat ke muqable mein tark kar diya jaaega. Is liye Mufti Sahab ka pehla farz ye tha ke hath baandhne waali dono qism ki riwayat-o’n ke mutalliq ye saabit karte ke sanadan dono saheeh aur yaksa’n haisiyat ki haamil hain. Lehaza tatbeeq ke baghair chaara nahi. Iske baad mausoof ki mazkoora tatbeeq qaabil e tasleem ho sakti hai.

Bana-baree’n tatbeeq se pehle dono riwayat-o’n ki sanadi haisiyat dekhne ki zaroorat hai. Hazrat Ali ؓ ki riwayat Sunan Abu Dawood ke is nuskhe mein nahi hai, jo Paak o Hind mein mutdaawul hai. Taaham Abu Dawood ke 1 nuskhe (Ibnul A’arabi) mein ye riwayat maujood hai. Lekin waha’n Imam Abu Dawood ؒ ne iske *Zoaf* ki bhi saraahat kardi hai.⁹

Ye bhi Mufti Sahab ki ilmi dayaanat ka ek shahkaar hai ke riwayat ke liye to Sunan Abu Dawood ka hawaala diya hai, lekin riwayat ke saath hi iske *zoaf* ki jo saraahat isme hai, isey gol kar gae. Iske bar-aks Hazrat Wael bin Hajar ؓ ki riwayat Saheeh ibne Khuzaima mein hai aur Baloogh ul Maraam mein Haafiz Ibne Hajar ؓ ne isey naqal kiya aur usey *Saheeh* qaraar diya hai. Fathul Baari mein bhi unho’n ne isey *Saheehi* batlaaya hai. Nez deegar mohaddiseen ne bhi uski *tasheeh o tauseeq* ki hai. Hatta ke kai hanafi ulama ne bhi Hadees e Ali ؓ ki *taze’eef* aur hadees e Wael ki *tasheeh o tauseeq* ki hai. Chunache chand hawaale mulaaheza ho’n:

1. Allama A’aini Hanafi Umdatul Qaari Sharah Saheeh Bukhari mein likhte hain: “*Saaheb e hidaaya ne hamare ahnaaf ke maslak par Hazrat Ali ؓ ke is qaul se istedlal kiya hai, jisme zer e naaf hath baandhne ko sunnat kaha gaya hai. Lekin main kehta hu’n ke Hazrat Ali ؓ ke is qaul ki sanad Nabi e Akram ﷺ tak saheeh saabit nahi hai. Is riwayat mein maqaal hai, is liye ke iski sanad mein Abdur Rahman bin Ishaq Kufi hai. Jiske mutalliq Imam Ahmad ؒ ka qaul hai ke wo kuch nahi aur wo munkir ul hadees hai*”.¹⁰
2. Shaikh Ibrahim Halabi, Ghuniya al Mustamla Fee Sharah Muniya al Musalla (al maarooof Sharah Kabeeri) mein Hazrat Ali ؓ ki zer e bahes riwayat ke baare mein likhte hain: “*Baqaul Imam Nawawi ؒ is riwayat ke zaeef hone par sabka ittefaq hai. Kyou’nke isme Abdur Rahman bin Ishaq Waasti raawi hai, jo bil-ittetaaq zaeef hai*”.¹¹
3. Maulana Muhammad Hayath Sindhi Hanafi ؒ likhte hain: “*Bayan mutazkira baala se ba-khoobi waazeh ho gaya hai ke namaz mein seeney par hath baandhne ki buniyad (riwayat) mazboot aur daleel e waazeh hai aur ahle imaan ke liye ye hargiz munaasib nahi hai ke isse roo-gardaani kare aur musulman aisee cheez se roo-gardaani kyou’n-kar kar sakta hai jo-ke khud Rasool Allah ﷺ se saabit ho. Phir Nabi ﷺ ka irshad*

⁹ A’aun al Ma’abood: V1 P275

¹⁰ Umdatul Qaari: V5 P279 (latest edition)

¹¹ Sharah Kabeeri: P29 (Mujtabai Printers, Delhi 1898 CE edition)

bhi hai ke tum mein se koi shakhs us waqt tak imandaar nahi ho sakta jab tak ke iski khwahish meri laai hui shariyat ke mutaabiq naa ho jaae. Pas har musalman ko Aap ﷺ ke farman par amal karna chaahiye".¹²

4. Shah Naeemullah Bahraaechi, Mirza Mazhar Jaan Jaanaa'n ﷺ Hanafi ke mamulaat mein likhte hain: "*Mirza mazhar namaz mein seeney par hath baandha karte the aur farmaaya karte the ke seeney par hath baandhne ki riwayat zer e naaf baandhne ki riwayat se ziyaada raajeh hai*".¹³

Khud hanafi ulama ki tasrihaat se jab ye saabit hota hai ke *tahat us surra* waali riwayat *zaeef* aur seeney par hath baandhne waali riwayat *saheeh* aur *raajeh* hai to iske baad Mufti Sahab ki mazkoora tatbeeq ki kya haisiyat reh jaati hai?

Behrehaal is tafseel se ye baat waazeh ho gai ke mard o aurat ke darmiyan namaz mein hath bandhne ke hukum mein koi farq nahi hai. Saheeh riwayaat ki roo se Nabi ﷺ ne namaz mein hath seenye par baandhe hain aur uski baabat aurt'o'n ke liye koi alag hukum bhi saabit nahi hai.

Is liye mard o aurat, dono ke liye masnoon tareeqa yehi hai ke wo seeney par hath baandhe'n.

¹² Fathul Ghafoor: P8 (Multan Edition)

¹³ p75

Namaz Mein Aurto'n Ke Sajda Ki Haiyyat?:

Namaz mein aurto'n ke sajde ki haiyyat ke baare mein Mufti Sahab likhte hain: “*Isi tara jab aurte'n sajda kare'n to satar ko baaqi rakhte hue khoob acchi tarha sukad kar kare'n*”.

Iski daleel mein 2 hadeese'n pesh ki hain. Inme se 1 *murssal* Abu Dawood mein hai aur doosri Sunan Bayhaqi mein.

(1) “*Huzoor ﷺ ne 2 aurto'n ko namaz padhte dekha to Aap ﷺ ne unse farmaya ke jab tum sajda karo to jism ko zameen se milaao*”.¹⁴

(2) *و اخرج البيهقي اذا سجدت المرأة الصقت بطنها بفخذها كما ستر ما يكون لها*

Jawab: Lekin ham arz kare'nge ke awwal uz zikr hadees *mursal* hai. Jo mohaddiseen aur raajeh mazhab ke mutaabiq qaabil e hujjat nahi. Alaawa azee'n iski sanad mein 1 raawi, Saalim bhi *Matrook* hai.

Doosri riwayat Sunan Bayhaqi mein hai, jiska tarjuma *Mufti Sahab* ne naqal nahi kiya hai, sirf Arbi ibaaarat naqal ki hai. Taaham iska mafhoom bhi wohi hai. Ye riwayat bila-shubha Sunan Bayhaqi¹⁵ mein maujood hai. Lekin Mufti Sahab ki is jasaarat aur “*dayaanat e ilmi*” par sar peet lene ko jee chahta hai ke Imam Bayhaqi رحمته الله ne to ye riwayat mutanabba karne ke liye darj ki hai ke ye riwayat aisee *zaeef* hai ke in jaisi riwaayato'n se istedlal nahi kiya jaa sakta. Lekin Mufti Sahab mausoof ne isey bataur e istedlal pesh kiya hai.

Naateqa Saba Girebaa'n Hai, Isey Kya Kahiye?

¹⁴ Abu Dawood

¹⁵ V2 P223

Aur Ye Qaaeda Waali Hadees?:

Mufti Sahab likhte hain: *“Isi tarha qaaeda ke silsila mein Bayhaqi ki riwayat hai ke 1 raan par doosri raan rakh kar baithe”* عن عبدالله بن عمر قال قال رسول الله صلى الله عليه وسلم اذا جلست المرأة في الصلوة فخذها على فخذها.

Lekin aap ye sunkar hairaan ho’nge ke ye bhi isi hadees e mazkoor ka ek tukda hai, jisey Imam Bayhaqi ر.ه.ا ne sirf logo’n ko mutanabbe karne ke liye apni kitab mein darj kiya hai ke ye riwayat kisi kaam ki nahi hai. Isse istedlal nahi kiya jaa sakta. Maloom hota hai ke Mufti Sahab ne az-khud Sunan Bayhaqi ka mutaalea nahi kiya aur apne kisi ham-mazhab peshru ka koi fatwa yaa mazmoon dekh kar makkhi par makkhi de-maari hai. Warna itni sareeh khayaanat ka tasawwur ek itne bade Darul Uloom ke Shaikh ul Hadees aur Mufti ke mutalliq nahi kiya jaa sakta.

Behrehaal mazkoora hadees naqal karne ke baad Mufti Sahab farmate hain: *“In ahadees se ye baat saabit ho gai ke aurto’n ki namaz ke baare mein fuqaha ne jo makhsoos soorate’n bayan farmai hain wo ahadees se saabit hain”*.

Lekin mausoof ki bayan karda *“ahadees”* ki haqeeqat oopar bayan kardi gai hai, jisse ye baat paaya suboot ko poho’nch jaati hai ke fuqaaha e ahnaaf ne aurto’n ke liye mardo’n se alag jo soorate’n bayan ki hain wo unki apni ejaad karda hai. Rasool Allah ﷺ ne aisa koi hukum nahi diya.

Kuch Aur Dalaael Aur Wazaahate’n:

Iske baad Mufti Sahab farmate hain: *“Ye baat waazeh rahe ke aurto’n ke baare mein hukum e sharai ke suboot ke liye ye zaroori nahi ke wo Hazrat Ayesha ر.ه.ا ki hadees se saabit ho. Balke kisi aur Sahabi se bhi saabit ho sakta hai aur ye bhi mumkin hai ke is baare mein Hazrat Ayesha ر.ه.ا se koi hadees saabit ho, lekin hame’n naa mil saki ho”*.

Bila-shubha hukum e sharai ke isbaat ke liye Hazrat Ayesha ر.ه.ا hi ki hadees zaroori nahi. Balke kisi bhi Sahabi e Rasool ﷺ ki hadees (saheeh) se hukum e sharai saabit ho sakta hai. Lekin *saalea* ka ye sawal behrehaal zaroor qaabil e ghaur hai ke Hazrat Ayesha ر.ه.ا se 2000 se zaaed ahadees marwi hain. Agar aurto’n ke liye namaz ka tareeqa mardo’n se mukhtalif hota to yaqeenan unse is andaaz ki koi hadees zaroor marwi hoti. Isi tarha ye bhi qaabil e ghaur pehlu hai ke itna ahem aur a’ammatal wurood mas-ala, lekin Hazrat Ayesha ر.ه.ا samet kisi bhi sahabi se iski baabat koi hadees saabit nahi. Ye kehna ke: *“Mumkin hai ke is baare mein Hazrat Ayesha ر.ه.ا se koi hadees saabit ho, lekin hame’n naa mil saki ho”*.

Istedlal ka ye kaunsa andaaz hai? Is tarha to har man-ghadat mas-ale ko ye keh kar saabit kiya jaa sakta hai ke mumkin hai is baare mein hadees to ho, lekin hame’n naa mil sakey ho.

Ta'amul e Imammat Se Istedlal?

Phir likhte hain: “Iske alaawa ta'amul e imammat se bhi aur to'n ki namaz ki mazkoora baala kaifiyaat saabit hain aur ta'amul e ummat bhi daleel e sharai hai”.

Lekin Mufti Sahab se ham ye poochna chaahe'nge ke “ta'amul e ummat” se unki kya muraad hai? Maujooda logo'n (ummat) ka ta'amul yaa ahded e Sahaba Ikram عليهم السلام ka ta'amul. Ahed e Sahaba Ikram عليهم السلام ke baare mein to daleel e sharai ki baat ho sakti hai aur isey hi ta'amul e ummat kaha jaata hai. Lekin baad ke adwaar ka ta'amul bhi kya is “ta'amul e ummat” ke zimen mein aata hai, jisko daleel e sharai qaraar diya jaa sakey?

Agar Mufti Sahab mausoof ke nazdeek “ta'amul e ummat” se muraad ta'amul e Sahaba Ikram عليهم السلام hai (jaisa ke yehi iska saheeh mafhoom hai) to kya mausoof is amr ka koi suboot pesh farma sake'nge ke ahed e Sahaba Ikram عليهم السلام mein musalman khawateen isi tarha mardo'n se mukhtalif tareeqe se namaz padhti thee'n. Jis tarha aaj kal ki hanafi aur shariyat se naa-waqif aurte'n padhti hain. Agar aisa hai to phir mas-ala zaroor qaabil e ghaur ban jaata hai.

Aur agar “ta'amul e ummat” se muraad ahed e Sahaba Ikram عليهم السلام o Taabaeen رضي الله عنهم ke baad ke logo'n ka ta'amul hai to mohtaram Mufti Sahab isey bataur e “daleel e sharai” pesh karne se pehle ye soch le'n ke phir mas-ala zer e bahes hi saabit nahi hoga. Be-shumar bidate'n bhi saabit ho jaae'ngi. Jin par aajkar “ta'amul e ummat” hai. Kya Mufti Sahab uske liye taiyaar hain? Kya in tamaam bidato'n ko is “daleel e sharai” ki roo se sanad e jawaz ataa kiya jaa sakta hai?

Maa Ra-aah al Muslimoon.... Se Istedlal?:

Isi ta'amul ke silsila mein Mufti Sahab mausoof ne is mashoor riwayat se bhi istedlal kiya hai jo Rasool Allah ﷺ ki taraf mansoob hai: *"jis amal ko musalman accha samjhe'n, wo Allah ke yaha'n bhi accha hai"*. Halaa'nke awwal to ye hadees marfoo saabit hi nahi hai. Ye ek *mauqoof* qaul hai. Saaniyan ye kisi darja mein qaabil e hujjat bhi ho tab thi isse muraad ahed e Sahaba Ikram عليهم السلام hi hoga aur quroon e awwal ke musalmano ka ta'amul hi *hasan* aur qaabil e amal kehlaaega. Naa ke baad ke musalmaano ka amal. Jo umooman eteqaad o amal ki mutaddid gumraahiyo'n mein muhtala chale aarahe hain.

Yehi baat Maulana Abdul Hai Luckhnawi Hanafi marhoom ne bhi At Ta'aleeq al Mumjid mein badi tafseel se likhi hai, jo qaabil e mutalea hai. Ham bagharz e ikhtesaar yaha'n sirf iske hawaale hi par iktefa karte hain.¹⁶

Isi tarha mausoof ne لا تجمع امتي ضلالة bhi pesh farmai hai, iski isnaadi haisyat se qata'a nazar ba-farz e sehat o hujjat is ummat se bhi muraad quroon e awwal ki ummat yaane Sahaba Ikram عليهم السلام hi hain, naake aaj kal ki ummat. Jiska saara deen, bajuz 1 giroh e haq ke khud-saakhta hai aur jiske andar shirk o bidat ki garam bazaar hai. Agar Mufti Sahab aaj kal ki ummat ke mutalliq bhi ye aqeeda rakhte hain ke wo gumrahi par mujtaba'a nahi ho sakti to wo kyou'n apne hi hanafi bahiyyo'n (barailwiyo'n) se bar-sar e paekaar hain? Aksariyat unki hai. Kya is *"daleel"* ki roo se barailwi aqaaed o amaal ko sanad e jawaaz ataa nahi kiya jaa sakta?

Behrehaal Mufti Sahab jo mukhtalif qism ke sahaare apne mauqif mein pesh farma rahe hain, isse az khud ye baat saabit ho jaati hai ke mausuf ke paas apne mauqif (ke aurat ka tareeqa e namaz mardo'n se mukhtalif hai) ke suboot ke liye koi waazeh daleel aur marfoo hadees nahi hai. Agar aisa hota to Mufti Sahab sahaare naa dhoondhte, Hadees e Saheeh pesh farmane par hi iktefa kar lete. Lekin mazkoora bahes se ye baat paaya suboot ko poho'nch gai hai ke mausoof ke paas Fiqa Hanafi ke zer e bahes mas-ale ke suboot mein ek bhi *marfoo*, *muttasil* riwayat nahi hai.

هاتوا برهانكم ان كنتم صادقين (agar sacche ho to daleel pesh karke dikhao)

(Manqool Hafta Roza Al Etesaam, Lahore 22-29 January 1982CE)

¹⁶ At Ta'aleeq al Mumjid: P144

Khawateen Ka Tareeqa e Namaz?

Guzishta safhaat mein aapne Darul Uloom, Karachi ke Mufti aur Shaikh ul Hadees ke mazmoon par tabsara padha. Shaikh ul Hadees hone ke bawajood mausoof ne jis amaanat o dayaanat ka muzaahera kiya hai qaraeen isey mulaaheza farma chuke hain. Ab ek aur kitabcha hame'n baraae tabsara mila hai. Iski baabat batlaaya gaya hai ke Punjab University ke Shoba Uloom e Islamiya (Shaikh Zayed Islamic Center New Campus), Lahore mein zer e taaleem islamiyaat ki talebaat mein isey taqseem kiya gaya hai. Wahee'n ki ek taaleba ke walid e mohtaram ke zariye se ham tak poh'ncha hai aur saath hi unho'n ne isme pesh karda dalaael ki haqeeqat waazeh karne par israr kiya. Raaqim ne jab isey ek nazar dekha to nihaayat ta'ajjub hua ke isme bhi nihaayat be-kahufi se ilmi amaanat o dayaanat ka isi tarha khoon kiya gaya hai, jaise isse qabl ke mazmoon mein kiya gaya hai.

Dilchasp baat ye hai ke pehla mazmoon Darul Uloom, Karachi ke Shaikh ul Hadees aur Mufti Sahab ka tehreer karda hai, jo aaj se taqreeban 22 saal qabl Roznaama "Jasaarat:", Karachi mein shaaya hua tha. Aur ye doosra mazmoon jo is kitabche mein shamil hai aur jo "*Khawateen Ka Tareeqa e Namaz*" ke naam se H.M. Saeed Company, Karachi ki taraf se shaaya hua hai. Ye ghalebani mazkoora Shaikh ul Hadees Maulana Subhan Mahmood Sahab ke shagird aur tarbiyat yaafta hain. Kyou'nke isme "*tasdeeq*" ke unwaan se kitabche ke shuru mein unki taa'eed o takhreez shaamil hai. Jisme unho'n ne unhe'n "*azeez mausoof sallamah*" ke lafz se yaad farmaya hai. Alaawa azee'n in ke naam Abdur Rauf Sakhravi ke saath "*Naaeb Mufti Jaamea Darul Uloom, Karachi*" tehreer hai.

Ye goya 1 ustad hai to doosre sahab shagird. Ek Darul Uloom ke Mufti hain to doosre unke naaeb mufti. 1 Buzurg hain to doosre unke azeez mausoof. Lekin shagird, naaeb aur azeez ne badd-dayaanati aur ilmi khayaanat ke irtekaab mein ustad aur buzurg ko bhi peeche chod diya hai aur you'n "*aae'nche pidar tawaand kand, pisar tamaam kand*" ke maqole par amal hogaya.

Ye wazaahat, agarche hamare liye nihayat na-khushgawar aur sakht rooh farsa hai. Bil-khusoos maujooda halaat mein, jabke mulk o millat ko ittehad e yaktaheji ki sakht zaroorat hai. Lekin jab jaante boojhte, din ki raushni mein itne bade jurm ka irtekaab kiya jaae aur uska irtekaab bhi un logo'n ki taraf se ho, jo Mimbar e Rasool ﷺ ke waaris kehlaate hain, muddaiyaan e zuhd o taqwa hain, ashaab e jubba o dastaar hain, hameleen e ilm e nabuwwat hain, masnad nasheen e ifta o tehqeeq aur shaikh ul hadees jaise mansab e jaleela par faaez hain. Lekin kaam baazi-garo'n waala. Ilmi dayaanat ka khoon karke dhoka o fareb dena, hadees e Rasool ﷺ ke naam se Rasool Allah ﷺ ki taraf aisee baate'n mansoob karna jo Aap ﷺ se saabit hi nahi hain.

Halaa'nke Rasool Allah ﷺ ka farman e giraami hai: "*Jisne jaan boojh kar mujh par jhoot bola, wo apna thikaana Jahannam mein banaale*".¹⁷

Aur wo hadees, jisko apni kitab mein darj karne waala is liye darj kar raha hai taa-ke logo'n ke ilm mein ajaae ke ye sakht *zaeef* hai, *Naa-qaabil e hujjat hai, isse istedlal nahi kiya jaa sakta*. Lekin itni waazeh saraahat ke bawajood ek Shaikh ul Hadees kehlaane waala, Saheb e Kitab, mohaddis ki is saraahat ko to naqal nahi karta, lekin isey apne maslak ke asbaat ke liye hadees e rasool ﷺ keh kar naqal karta hai aur isse istedlal karta hai. Farmaiye! Kya iska is hadees e rasool ﷺ ki taraf mansoob karna saheeh hai? Isse istedlal karna saheeh hai? Kya ye dhoka aur fareb nahi? Dhoka aur fareb ke mutalliq zara Rasool Allah ﷺ ka tarz e amal aur aapka farman to dekhiye.

Aap ﷺ ghalley ki ek dher ke paas se guzre, Aap ﷺ ne isme hath daala, to aapki ungliyo'n ko taree mehsoos hui. Aap ﷺ ne iske maalik se poocha: "*Iske andar waale hisse mein taree kyou'n hai?*" isne kaha: "*Baarish ki wajah se*". Aap ﷺ ne farmaya: "*toone is tar hisse ko oopar kyou'n nahi rakha, taa-ke log isey dekh le'n*". Phir farmaya: "*Jisne dhoka diya, iska talluq mujhse nahi*".¹⁸

¹⁷ Bukhari: Ahadees al Ambiya: H3461

¹⁸ Muslim: Al Imaan: H102

Ye baat nihayat qaabil e ghaur hai ke duniya ke mamuli samaan mein dhoka dene waale ki baabat Nabi ﷺ ne itni sakht waheed bayan farmai, to jo shakhs deen o imaan ke baare mein dhoke aur ja'al saazi se kaam le, wo kitna badaa mujrim hoga? Baae'n daawa e zohd o taqwa aur a'adaae ilm o fazal iska koi talluq Rasool Allah ﷺ ke saath ho sakta hai? Raaqim iski nafee nahi kar sakta, lekin mazkoora hadees e rasool ﷺ ki raushini mein ye nukta zaroor qaabil e ghaur hai? Aur raaqim ilmi khayanat (dhoka-dahi) karne waale ulama ko dono hadeeso'n par ghaur o fikr karne ki daawat deta hai ke kya inka tarz e amal "*Jisne jaan boojh kar mujh par jhoot bola....*". aur "*Jisne dhoka diya...*". Ki waheed ka mustahiq nahi hai? Agar nahi hai to qaabil e itmenaan baat hai, lekin iski wazaahat farmae'n ke kyou nahi hai?

In tamheedi guzarishaat ke baad ham ab Maulana Abdul Rauf Sakhravi Sahab naeb Mufti Darul Uloom Karachi ke kitabche "*Khawateen Ka Tareeqa e Namaz*" ka jaaeza bia'aunillah o tafeeqa lete hain aur unki ilmi khayaanato'n ko waazeh karte hain, jinka irtekaab is kitabche mein kiya gaya hai.

Maulana Sakhravi Sahab apne tamheedi kalimaat mein farmate hain: "*Khawateen ka tareeqa e namaz aagey aaraha hai, isse pehle ek sawal aur tafseeli jawab likha jaata hai, jisme khawateen ke tareeqa e namaz ka mardo'n ke tareeqa e namaz se judaa hona ahadees e taiyyaba aur asaar e sahaba se (saabit) kiya gaya hai aur is binaa par likha jaa raha hai ke aksar ghair muqallid musulmano ko khusoosan khawateen ko ye tassur dete rehte hain ke aurto'n aur mardo'n ke namaz adaa karne ka ek hi tareeqa hai. Chunache unki ghair muqallid aurte'n mardo'n ki tarha namaze'n adaa karti hain aur ye mahez na-waaqfiyat par mabni hai. Lehaza is tafseeli wazaahat ke baad ghair muqallid aurto'n ko in ahadees o asaar ki pariwee karni chaahiye aur haq ko qubool karna chaahiye aur Hanafi Mazhab rakhne waali khawateen ko poora itmenan rakhna chaahiye ke inka tareeqa bilkul saheeh hai aur shariyat ke mutabiq hai. Leejiye sawal o jawab padhiye*".

Sawal: Kya farmate hain ulama e deen is mas-ala mein ladki hanafi mazhab se talluq rakhti hai, iska shauhar ghair muqallid hai aur wo apni biwi se kehta hai ke tum mardo'n ki tarha namaz padha karo, aurto'n ki namaz ka tareeqa mardo'n se judaa hona bilkul saabit nahi hai. Ab aap bataaiye ke hanafi ladki ko shauhar ke mutaabiq apni namaz mardo'n ki tarha padhni chaahiye yaa nahi? Aur nez hanafi mazhab mein aurat ki namaz ka tareeqa mardo'n ki namaz ke tareeqa se judaa hona ahadees se saabit hai yaa nahi? Mufassil aur mudallal jawab de kar mutmaeen farmae'n. *Jazakumullah ta'ala*. Ehkhar: Abdul Haleem, Dharki Sindh.¹⁹

Jawab: Iske jawab mein Maulana Sakhravi Sahab famrate hain: "*Mazkoora soorat mein Ahle Hadees shauhar ka apni hanafi biwi ko mardo'n ke tareeqe se namaz padhne par majboor karna jaez nahi. Kyou'nke aurto'n ki namaz ka tareeqa bilkul mardo'n ki tarha hona kisi bhi hadees se saraahatan saabit nahi. Balke khawateen ka tareeqa e namaz mardo'n ke tareeqe se judaa hona bohot si ahadees aur asaar e sahaba o taabaeen se saabit hai aur chaaro'n aamma Fiqa Imam e Azam Abu Hanifa, Imam Malik, Shafai, aur Imam Ahmad رحمہ اللہ is par muttafiq hain. Tafseel zail mein hai*".

Hamara Jawab: Isme maulana mausoof ne 1 baat ye likhi hai ke "*aurto'n ki namaz ka tareeqa, bilkul mardo'n ki tarha hona kisi bhi hadees se saraahatan saabit nahi hai*".

Doosri baat likhi hai: "*balke khawateen ka tareeqa e namaz mardo'n ke tareeqe se judaa hona bohot si ahadees o asaar e sahaba o taabaeen se saabit hai*".

Teesra daawa ye kiya hai ke chaaro'n aamma fiqa is par "*muttafiq*" hain.

Is silsila mein hamare pehli guzarish ye hai ke mausoof ko ahadees ke saath asaar e Sahaba Ikram رحمہ اللہ o Taabaeen رحمہ اللہ ke zikr ki zaroorat kyou'n pesh aai hai? Hamare nazdeek iski wajah mahez wazan badhaaya yaa roa'ab daalna

¹⁹ Khawateen Ka Tareeqa e Namaz: P36-37

hai. Warna haqeeqat ye hai ke *saheeh* sanad se marwi 1 hadees bhi is mas-ale mein ulama e ahnaaf ke paas nahi hai aur iasa hi maamla *asaar e Sahaba Ikram* عليه السلام o *Taabaeen* عليه السلام ka hai.

Jaisa aagey chal kar hamare daawe ki sadaaqat roz e raushan ki tarha waazeh ho jaaegi. *Bia'aunillah wa Taufeeqah* Doosri guzaarish ye hai ke mausoof ne farmaya: “a ki namaz ka tareeqa bilkul mardo'n ki tarha hona kisi bhi hadees se saraahatan saabit nahi hai”.

Ye baat ek hadd tak saheeh hai, lekin iska matlab ghalag liya gaya hai. Yaane *كامة الحق اريد بها الباطل* ke “baat saheeh hai, lekin isse muraad baatil liya gaya hai” ke misdaaq is baat ko samajhne ke liye ek buniyadi nuktey ko samajhna zaroori hai.

Islam ki roo se aurat ka daaera-kaar gharelu umoor e khaana, hamal o razaa-at aur baccho'n ki nigraani o hifaaizat tak mehdood hai. Aur mard ka daaera-kaar moaashi jaddo-jahad aur tamaam bairooni muamilaat (siyaasat, umoor e jahanbaani, jihaad o qitaal waghaira) tak wasee hai. Is liya shariyat ne mard o aurat dono ko unki alag alag zimmedaariy'n aur taabai ausaaf ka lehaaz karte hue ek doosre se mukhtalif ahkaam bhi diye hain. Lekin jaha'n juda-gaana salahiyato'n aur isi ke hisaab se mukhtalif faraaez ka mas-ala nahi hai. Waha'n in dono ke liye mushtarika ahkaam bhi diye hain. Is etebaar se ahkaam ki 3 surate'n banti hain.

1. Wo ahkaam, jinka talluq mard ke daaera amal aur uski munfarid khususiyaat aur salahiyato'n aur uske khaas faraaez o wajibaat se hai.
2. Wo ahkaam, jinka talluq aurat ke daaera amal aur uski sinfi khususiyaat aur uske khaas faraaez o wajibaat se hai.
3. Wo ahkaam, jinka talluq kisi bhi khusoosi sinf yaa is par mabni masaael se nahi hai, balke wo aam hain. Jin ko mar o aurat dono yaksan taur par kar sakte hain. Kisi ki bhi sinfi khusoosiyat unke karne mein rukaawat nahi bantee'n. Is liye shariyat ne bhi unke liye alag alag ahkaam tajweez nahi kiye.

Awwal uz zikr qism ke ahkaam ke mukallaf sirf mard hain aur unme mukhaatab bhi wohi samjhe jaa'e'nge.

Saani uz zikr qism ke ahkaam ki mukallaf sirf aurto'n hain aur unme mukhaatab wohi samjhi jaa'e'ngi. Al batta saalis uz zikr qism ke dono hi mukallaf aur dono hi unke mukhaatab samjhe jaa'e'ngi.

Imaan o eteqaad, ibadaat aur akhlaqiyaat ki tamaam talimaat, isi teesri qism mein dakhil hain aur dono hi unke yaksaa'n taur par mukallaf aur mukhaatib hain. Illa ye ke shariyat unme se kisi hukum se kisi ek ko mustasna karde. Jab tak koi istesna kisi saheeh daleel (Quran ki ayat yaa saheeh hadees) se saabit nahi hoga, mard o aurat dono ke liye ek hi hukum hoga.

Jaise *Aqemus Salah wa Aatuz Zakaah* mein namaz o zakat ka hukum hai. Isme mard o aurat dono shamil hain. Is liye dono hi iske mukallaf hain aur inka tareeqa e adaaegi bhi dono ke liye yaksaa'n hoga. Jab tak kisi ek sinf ke liye koi khaas istesna saabit nahi hoga.

Jaise aurat ke liye istesna hai ke haiz o nifaas ke ayyam mein uske liye namaz moaaf hai. Namaz mein sar kaa dhaapna uske liye zaroori hai. Imam bhool jaae to Imam ko mutanabbe karne ke liye mard *subhanAllah* kahe aur aurat *tasfeekh* kare (yaane hatheli par hatheli maare, subhanAllah naa kahe) yaa aur bhi jo istesna saabit hai. Isme farq hoga, iske alawa koi farz nahi hoga.

Aye Imaan Waalo! Tum Par Roza Rakhna Farz
Kiyaa Gaya Hai.²⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

امنو aur *عليكم* dono jamaa muzakkar ke seghey hain. Iske bawajood iske mukhaatib sirf momin mard hi nahi, momin aurte'n bhi hain. Dono ke liye Ramzan ul Mubaarak ke roze farz hain. Illa ye ke kisi ke liye istesna saabit ho. Is

²⁰ Surah Baqara: 183

hukum e siyaam mein aurat ke liye ye istesna saabit hai ke wo haiz o nifaas ke ayyam mein roze nahi rakh sakti. Iske alaawa wo roze ke deegar ahkaam mein mard ke saath shamil hogi.

Aye Imaan Waalo! Un Kaafiro'n Se Lado, Jo Tumhare Aas Paas Hain. ²¹

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ

Isme ahle imaan se khitaab karke unko jihad karne ka hukum diya jaa raha hai. Lekin ye hukum choo'nke mard ke daaera amal se talluq rakhta hai. Is liye is huakm ki mukhaatib momin aurte'n nahi hain. *وعلى هذا القياس* deegar ahkaam o masaael hain.

Is buniyadi nuktey ki raushni mein ham arz kare'nge ke namaz ek ibaadat hai. Iska hukum mard o aurat dono ko hai. Dono isko adaa karne ke paaband hain. Ye dono namaz kis tarha adaa kare'nge? Bilkul is tarha jis tarha Rasool Allah ﷺ ne isko adaa kiya hai ayaa adaa karne ka hukum diya hai. Iski adaaegi ke tareeqe mein dono ke darmiyan koi farq karna jaaez nahi hoga. Siwaae is farq ke, jiski wazaahat Rasool Allah ﷺ ki hadees mein milegi. Aur Hadees e Rasool ﷺ mein hame'n siwaae in furooq ke aur koi farq nahi milta. Wo farq hasb e zail hain.

4. Aurat sar dhaa'np kar namaz padhe.
5. Aurat *SubhanAllah* kehne ki bajaee *Tasfeeq* kare.
6. Aurat ke liye masjid mein aakar baa-jamat namaz padhna zaroori nahi hai.
7. Aurat mardo'n ki imamat nahi karaa sakti.

Is liye Maulana Sakrawi ka ye kehna ke “Aurto'n ki namaz ka tareeqa, bilkul mardo'n ki tarha hona kisi bhi hadees se saraahatan saabit nahi hai” badaa ajeeb hai. Kyou'nke iski saraahat ki zaroorat hi nahi hai. Jab shariyat ne dono ke darmiyan farq kiya hi nahi hai, to saheb shariyat ye kis tarha farma sakte hain ke aurto'n ka tareeqa e namaz bilkul mardo'n ki tarha hai.

Iski misaal is tarha samjhi jaa sakti hai, shariyat ne mard aur aurat dono ko Ramzan ul Mubaarak ke roze rakhne ka hukum diya hai. Lekin in dono ke ahkaam ke darmiyan koi farq bayan nahi kiya hai. Iska saaf matlab ye hai ke jis tarha ek momin mard roza rakhega. Bilkul sisi tarha ek momin aurat bhi roza rakhegi. Lekin kuch log aurat ke liye mard se mukhtalif ahkaam ghad le'n. Iski daleel unse poochi jaae to wo kahe'n ke aurto'n ke roze rakhne ka tareeqa bilkul mardo'n ki tarha hona kisi bhi hadees se saraahatan saabit nahi hota. Imandaari se farmaiye, ye koi daleel hai? Yaa is “daleel” se mard o aurat ke darmiyan khud-saakhta farq saabit ho jaaega? Farq to tab saabit hoga, jab aap nusoos e shariyat (Quran e Kareem ya Ahadees) se is farq ko saabit kare'nge.

Bana-baree'n agar Maulana Masuoof ka ye daawa saheeh hota ke “*Khawateen ka tareeqa e namaz mardo'n ke tareeqe se judaa hona bohot si ahadees aur asaar e Sahaba o Taabaeen se saabit hai*” to phir inko alfaaz ke ye tota maina udaane ki zaroorat pesh naa aati. Lekin choo'nke unko apni pesh karda ahadees ki haqeeqat ka ilm hai. Go wo apne awaam ko andhere mein rakhe hue hain, is liye wo mukhtalif qism ki sukhan-saazi par majboor hain.

Teesra daawa inka hai ke chaaro'n aimma e fuqaha is baat par muttafiq hain. Is daawe ko bhi saabit karne ke liye mausoof ne jo kartab dikhaae hain aur jis baazigari ka muzaahera kiya hai, isko ham is muqam par, jab is daawe ki haqeeqat par guftagu hogi, waazeh kare'nge.

Ahadees o Asaar e Sahaba Ikram ﷺ o Taabaeen ﷺ Ki Asal Haqeeqat

Ab ham sabse pehle in dalaael ka jaaeza lete hain jo unho'n ne ahadees o asaar e Sahaba Ikram ﷺ ke naam par pesh kiye hain. Leejiye mulaaheza farmaiye aur unki khof e ilaahi se be-niyaazi par bhi khoon ke aansu roiye.

²¹ Surah Tauba: 123

Maulana Sakhravi Sahab Ke Dalaael

Pehli Daleel:

“Hazrat Ibne Umar رضي الله عنه se poocha gaya ke khawateen Huzoor e Akram ﷺ ke ahed e mubaarak mein ksi tarha namaz padhti thee’n. To unho’n ne farmaya ke pehle 4 zaanu hokar baith-ti thee’n, phir unhe’n hukum diya gaya ke khoob simat kar namaz adaa kare’n”.²²

Jawab:

Awwalan: Mausooof ne mazkoora hawaale ke saath ye pehli hadees pesh ki hai. Isme pehle 4 zaanu hokar baithne ka kya matlab aur kya tareeqa hai? Isi tarha “khoob simat kar namaz adaa kare’n” ka kya matlab hai? Kab simatna?, kis tarha simatna? Mausooof ne in cheezo’n ki koi wazaahat nahi ki. Kam-az-kam hamari samajh mein dono baate’n nahi aae’n.

Saaniyan: Talaash e bisiyaar ke bawajood hame’n ye hadees nahi mili. Mahoola-baala kitab mein naa deegar mazameen mein. Agar mausoof iska mukammal hawaala pesh kar de’n to ham unke mamnoon ho’nge. Kyou’nke jab tak ye kisi kitab mein nahi milegi. Iski isnaadi haisiyat waazeh nahi hogi aur uski isnaadi haisiyat ki wazaahat ke baghair ye kisi kaam ki nahi. Naa isey hadees e rasool ﷺ hi tasleem kiya jaa sakta hai. Agar waqai ye hadees hai to iska maa-khaz aur hawaala kya hai? Goya pehli daleel hi hawaale aur atey-patey ke baghair hai. You’n mausoof ki saari kaawish sach-much is sher ki misdaaq hai.

*Khashat e Awwal Chu’n Nahad Memaar Kaj
Taa Suraiyya Rood Diwaar Kaj*

Doosri Daleel”

“Hazrat Waael bin Hajar رضي الله عنه famrate hain ke mujhe Huzoor e Akram ﷺ ne namaz ka tareeqa sikhaaya. To farmaya ke Aye Wael bin Hajar! Jab tum namaz shuru karo to apne hath kaano’n tak uthaao aur aurat apne hath chahiyo’n tak uthaao”.²³

Jawab:

Ye hadees waqai mahoola kitab mein maujood hai. Lekin waha’n is hadees ke baad ye alfaaz bhi maujood hain. (wafiya) Umme Yahya bin Abdul Jabbar *lam a’arafahaa*. Is riwayat ki sanad mein ek raawi Umme Yahya bint Abdul Jabbar hai, jisey main nahi jaanta.

Mausooof ki ilmi dayaanat dekhiye ke waha’n, jaha’n se unho’n ne aqal ki hai ye saraahat maujood haike isme ek raawi *majhool* hai. Iske baad isey Hadees e Rasool ﷺ keh kar bayan kar diya hai. Halaan’ke jis sanad mein ek raawi bhi *majhool* ho, wo hadees naa-qaabil e hujjat hoti hai. Isko istedlal mein pesh kiya hi nahi jaa sakta. Aur ye usool mausoof ko bhi maloom hai. Isi liye unho’n ne ye chabuk-dasti ki, ke sahib e kitab Allama Haithami رحمته الله ne to iski isnaadi haisiyat ko waazeh kar diya. Lekin mausoof ne isey hazaf kar diya. Aise hi logo’n ke liye kaha gaya hai

Hain Kawaakib Kuch, Nazar Aate Hain Kuch

Dete Hain Dhoka Ye Baazigar Khula

Issey Hr kehna aur isse mas-ala saabit karna badi deeda-dileri aur nihayat shookh chashmaana jasaarat hai. *Ye unhi ka kaam hai, jinke hausle hain ziyaad*

²² Jaame al Masaneed: V1 P200; Khawateen Ka Tareeqa e Namaz: P38

²³ Majmua az Zawaaed: V2 P103; Khawateen Ka Tareeqa e Namaz

Teesri Daleel:

“Rasool Allah ﷺ do (2) aurto’n ke paas se guzrey jo namaz padh rahi thee’n. Aap ﷺ ne inko dekh kar farmaya ke jab tum sajda karo to apne jism ke baaz hisso’n ko zameen mein chimtaa do, is liye ke unme aurat mard ki maanind nahi hai”.²⁴

Jawab:

Ye riwayat *mursal* hai aur wo bhi sanadan saheeh nahi. Awwal to mohaddiseen ke nazdeek *mursal* riwayat hi naa-qaabil hujjat hoti hai. Kyou’nke isme taabai Rasool Allah ﷺ se baraah e raast riwayat karta hai. Halaa’nke usne to Nabi ﷺ se wo hadees nahi suni hoti. Is taabai ne wo hadees kisse suni? Iska wo zikr nahi karta. Isme bhi Yazid bin Habeeb taabai hai, lekin wo Rasool Allah ﷺ se bayan kar raha hai. Darmiyan ke waastey ka wo zikr hi nahi kar raha. Isi liye mohaddiseen *mursal* riwayat ko munqata bhi kehte hain aur munqata riwayat namaqbool hoti hai. Alaawa azee’n isme ek raawi Saalim hai, jo *matrook* hai. Bana-baree’n ye riwayat bhi mohaddisaana usool ki raushni mein naqaabil e etebaar aur naqaabil e hujjat hai. Isi liye khud Imam Bayhaqi رحمه الله ne bhi isey *munqata* keh kar apni kitab mein naqal kiya hai.

Caho’nti Daleel:

“Hazrat Abdullah bin Umar رضي الله عنه famrate hain ke Huzoor e Akram ﷺ ka irshad hai ke namaz ke daruan jab aurat baithe to apni ek raan ko doosri raan par rakhe aur jab sajda mein jaae to apne pet ko apni dono raano’n se milaale. Is tarha ke isse ziyaada satar ho sakey aur Allah Ta’ala uski taraf dekhte hain aur farishto’n se farmate hain ke aye farishto’n! tum gawah raho, maine is aurat ki bakhshish kardi”.²⁵

Jawab:

SubhanAllah! Is hanafi tareeqa e namaz ki kitni fazeelat hai? Lekin Maulana Sakhravi Sahab ne itni “*ahem hadees*” ka koi hawaala hi nahi diya aur isey baghair hawaale ke is kitab mein naqal kar diya hai. Aisa kyou’n kiya gaya hai? Hamare khayal mein iski wajah ka Hadees e Rasool ﷺ naa hona hai. Kyou’nke ye riwayat Sunan Kubra lil Bayhaqi mein maujood hai. Lekin Imam Bayhaqi رحمه الله ne iski baabat kaha hai “*ye sakht zaef hai, is jaisi riwayat se istedlaal nahi kiya jaa sakta*”. Iske baad unho’n ne is riwayat ke sabse ahem raawi Abu Mute’e bin Abdullah ki baabat kaha hai: “*Is ki hadeese’n waazeh taur par zaef hoti hain aur uski aksar riwayat karda hadeeso’n ki mataabeat nahi ki jaati. Isey Imam Yahya bin Muyeen waghaira ne zaef qaraar diya hai*”.

Is riwayat ki baabat ye saari tafseel isi jagah par maujood hai. Jis jagah se isey naqal kiya gaya hai aur wo hai Imam Bayhaqi ki Sunan Kubra²⁶. Lekin Maulana Sakhravi Sahab ne iska hawaala dena hi munaasib nahi samjha. Iski wajah wohi hai jo hamne bayan ki.

²⁴ As Sunan al Bayhaqi: V2 P223; E’elaa as Sunan ba-hawaala Maraseel Abu Dawood: V3 P19

²⁵ Khawateen Ka Tareeqa e Namaz: P40-41

²⁶ V2 P222-223 (old edition); V2 P314-315 (new edition)

Paachwee'n Daleel:

“Huzoor e Akram ﷺ ka irshad hai (ke agar namaz ke dauran koi aisa amr pesh aajaae jo namaz mein kharij ho to) mardo'n ke liye ye hai ke wo tasbeeh kahe'n aur aurte'n sirf taali bajaaye'n”.²⁷

Jawab:

Ye hadees *Saheeh* hai. Is liye isme jo mard aur aurat ke liye jo farq batlaaya gaya hai. Is par amal karna zaroori hai. Lekin ye us soorat mein hai ke jab aurte'n bhi masjid mein mardo'n ke saath jamat ke saath namaz padhe'n. Jaise Nabi ﷺ ke zamaane mein aurte'n bhi Masjid e Nabawi ﷺ mein aakar jamat ke saath namaz padhti thee'n. Mardo'n ki safe'n aagey hoti thee'n aur aurto'n ki safe'n peeche. Is hadees mein Nabi ﷺ ne hukum diya hai ke imam bhool jaae to isey mutanabbe karne ke liye mard *subhanAllah* kahe'n aur mardo'n mein se koi naa boley to aurte'n taali bajaa kar Imam ko mutanabbe kare'n. Lekin ham Maulana Sakhravi Sahab se poochte hain ke kya wo is hadees ko maante hain? Hamara daawa hai ke wo is saheeh hadees ko nahi maante. Kyou'nke is hadees ko maan-ne ka matlab ye hai ke aurto'n ko bhi masjid mein aakar namaz baa-jamat padhne ki ijaazat ho. Nabi ﷺ ne to ye ijaazat di hai, isi liye aapne mazkoora hukum bhi bayan farmaya. Lekin fiqa hanafi mein ye ijaazat hi nahi hai ke aurat masjid mein aakar baa-jamat namaz padhe. Jab aisa hai to iska waazeh matlab hai ke ahnaaf is hadees ko nahi maante. Lekin Ahle Hadees *Alhamdulillah* maante hain.

Chetthi Daleel:

“Imam Bukhari رحمه الله ke ustad Abu Bakar bin Abi Shaiba famrate hain ke maine Hazrat Ataa se suna ke unse aurat ke baare mein poocha gaya ke wo namaz mein hath kaise uthaae? To unho'n ne farmaya ke apni chathiyo'n tak aur farmaya namaz mein apne hatho'n ko is tarha naa uthaae, jis tarha mardo'n uthaate hain aur unho'n ne is baat ko jab ishaara se batlaaya to apne hatho'n ko kaafi pasth kiya aur in dono ko acchi tarha milaaya aur farmaya ke namaz mein aurat ka tareeqa mardo'n ki tarha nahi hai”.²⁸

Jawab:

Ye do (2) asar hain, yaane Taabai رحمه الله ke 2 qaul hain. Lekin Maulana Sakhravi Sahab ne in dono ko 1 banaakar pesh kiya hai. Halaa'nke in dono asaro'n ki sanad alag alag hai. Mausooof ne unki sanad hazaf kardi hai. Taa-ke unki asal haqeeqat waazeh naa ho sakey. Isse qabl un riwayat mein bhi unho'n ne *talbees* aur *kitmaan*²⁹ se kaam liya tha, jo unho'n ne Ahadees e Rasool ﷺ ke naam se pesh kee'n. Jinki haqeeqat ham waazeh kar aae hain.

Is silsiley mein bhi pehli guzaarish ye hai ke jab mard o aurat ke darmiyan wo farq, jo mausoof bayan karte hain, kisi bhi saheeh hadees se wo saabit nahi kar sakey. To kisi Sahaabi yaa Taabai ke qaul se wo kis tarha saabit ho sakta hai? Doosri baat ye hai ke sanad ke etebaar se bhi ye dono qaul *zaeef* hain. Pehle qaul ki poori sanad is tarha hai: “*Abu Bakar bin Abi Shaiba* kehte hain ke: “hame'n *Hasheem* ne bayan kiya:, *Hasheem* ne kaha: “hame'n hamare *ek shaikh* (ustad) ne khabar di:, is *Shaikh* ne kaha: “maine Ataa se suna'... is silsila e sanad se waazeh hai ke *Abu Bakar bin Abi Shaiba* (Saheb e kitab *Al Musannaf Ibne Abi Shaiba*) ne ye baat Hazrat Ataa (Taabai) se nahi suni. Jabke Maulana Sakhravi Sahab ne likha hai: “Imam Bukhari رحمه الله ke ustad Abu Bakar bin Abi Shaiba farmate hain ke maine Hazrat Ataa se suna'...”.

Darmiyan ke 2 waastey mausoof ne chod diye. Hasheem aur uske “*ek shaikh*” ka Ataa se sunne waale sunne waale wo Shaikh hain naa ke Abu Bakar bin Abi Shaiba. Ab wo Shaikh kaun hain? Aur wo kaise hain? *Siqa* hain yaa *Zaeef*? Jab tak is “*shaikh*” ki baabat ye tafseel maloom nahi hogi, ye qaul *Zaeef* aur paaya etebaar se saaqit hoga.

²⁷ Tirmizi: P85 (Saeed Company); Muslim: V1 P181

²⁸ Khawateen Ka Tareeqa e Namaz: P41-42

²⁹ T: Raazdaari (from google translation)

Doosre asar ki sanad hai: “*Saheb e Kitab (Al Musannaf) Imam Abu Bakar bin Abi Shaiba kehte hain ke hame’n Muhammad bin Bakar ne bayan kiya, Unho’ne Ibne Juraij se, Ibne Juraij ne kaha, maine Ataa se kaha...*”. Aagey wo qaul hai jo Sakhrabi Sahab ne naqal kiya hai.

Isme Ibne Juraij agarche *siqa* raawi hain. Lekin mohaddiseen ne iski baabat 2 baato’n ki saraahat ki hai. Ek to ye ke Ibne Juraij agar kahe same’etu “*maine suna*” yaa Sa-alata “*maine sawaala kiya*”, yaa akhbarni “*isne mujhe khabar di*”. To wo riwayat *Saheeh* hai. Lekin jab wo kahe ke “*falaa’n ne kaha*” yaa “*mujhe khabar di gai hai*” to aisee riwayaat *munkar* hain.

Doosre Imam Abu Bakar kehte hain ke: “*Maine Imam Ali bin Madeeni ki kitab mein dekha, maine Yahya bin Saeed se Ibne Juraij ki is hadees ki baabat poocha jo wo Hazrat Ataa se a’an se riwayat kare? To unho’n ne kaha: “wo hadees Zaeef hai”. “Maine yahya se kaha: Wo isey (akhbarni) ke lafz se riwayat karta hai, unho’ne kaha phir bhi wo kuch nahi, Ataa se bayan karda wo sab riwayaaz zaeef hain”*”.³⁰

Is saraahat ki roo se ye doosra asar (qaul e taabai) bhi ghair saheeh hai. Kyounke ye ek to lafz “qaal” se hai. Doosre ye Ataa se bayan karta hai aur Ibne Juraij ki wo riwayat jo Ataa se kare, “*chaahe akhbarni se hi kare*” wo kisi kaam ki nahi.

Alaawa azee’n isi baat aur isi safhe par doosra asar aur hain. Unse aurat ke liye bhi hatho’n ko kandho’n tak uthaane hi ka isbaat hota hai, mulaaheza farmaiye!

Hazrat Abdarba bin Zaitoon kehte hain: “*Maine Hazrat Umme Darda ؓ ko dekha ke jab wo namaz shuru karti to apni hatheliya’n apne kandho’n tak uthaatee’n. Aur jab Imam (ruku se uthte hue) Samee Allahu Liman Hamida kehta to apne hath (kandho’n tak) uthaatee’n (yaane Raful Yadain kartee’n) aur kehtee’n: Allahumma Rabbana Lakal Hamd*”.

Dekhiye is asar mein ek sahaabiya ka wo amal bayan ho raha hai, jisme Ahle Hadees ke mauqif ki waazeh taaeed hai.

Doosra asar hai. Isme Imam Auzaai, Imam Zohri se riwayat karte hain ke Imam Zohri ne kaha: “*Aurat apne hath apne kandho’n tak uthaae*”.

Isme bhi Ahle Hadees hi ki taaeed hai. Ye dono asar Musannaf Ibne Ibi Shaiba ke isi safhe par maujood hain, jin se Hadees e Rasool ﷺ *صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي* ki taaeed hoti hai.

Alaawa azee’n Saheeh Bukhari mein Hazrat Umme Darda ؓ ka ye amal bhi maujood hai ke wo namaz mein mardo’n hi ki tarha baithti thee’n. Hazrat Umme Darda ؓ apni namaz mein is tarha baith-ti thee’n jaise mard baithte hain aur wo faqeeha thee’n.³¹

Isse muraad tassshahud mein baithne ki kaifiyat hai. Yaane tassshahud waghaira mein aurat aur mard dono mein se koi bhi 4 zaanu nahi baithega. Balke dono hi sunnat ke mutabiq baithen’ge aur sunnat ke mutaabiq baithna kis tarha hai? Wo Imam Bukhari ne is baab ke tahat ahadees se bayaan kiya hai aur wo ye hai ke pehle tassshahud mein baith kar daae’n paer ko khada rakhna aur baae’n paer ko andar ki taraf modna hai. Aur aakhri tassshahud mein baae’n paer ko aagey nikaalna hai aur daae’n paer ki khadaa rakhna aur chootado’n par baithna hai. Isko hadees mein *Tawarruk* se ta’abeer kiya gaya hai.

Is ko Imam Bukhari ؒ ka Tarjumatul Baab mein laane se maqsad ye waazeh karna hai ke is mas-ale mein mard aur aurat ke darmiyan koi farq nahi hai.

³⁰ Tehzeeb ul Kamaal lil Mazee: V12 P60-63 (Darul Fikr, Beirut, Lebanon)

³¹ Bukhari: Al Azan: H826 (ke baad)

Saatwee'n Daleel:

قال: إذا سجدت المرأة فلتحتفز ولتشم فخذيهما

“Hazrat Ali عليه السلام se riwayat hai ke farmaya jab aurat sajda kare to surain ke bal baithe aur apni raano'n ko milaale”.

Aathwee'n Daleel:

“Hazrat Ibne Abbas رضي الله عنه se aurat ki namaz ke mutalliq poocha gaya to farmaya ke (sab a'azaa ko) milaale aur surain ke bal baithe”.³²

Jawab (7 & 8):

Hazrat Ali عليه السلام ka pehla asar Sunan Bayhaqi ke hawaale se naqal kiya gaya hai. Lekin waha'n **فلتضم فخذيهما** ke alfaaz hain **فلتحتفز** nahi hai. Saaniyan is riwayat mein Hazrat Ali عليه السلام se riwayat karne waala Haaris bin Abdullah al A'aur hai. Jiski baabat Haafiz ibne Hajar رحمته الله ne kaha hai ke ye *rafz* ke saath mutham hai. Alaawa azee'n iski hadees mein *zoaf* hai aur baaz mohaddiseen ne isko *kazzab* kaha hai.³³ Goya ye asar sanad ke etebaar se *zaeef* aur naa-qaabil e hujjat hai.

Athwaa'n asar Hazrat Ibne Abbas رضي الله عنه ka hai, jiska koi hawaala darj nahi. Hamen apne taur par kuch mazaan dekhe, lekin ye asar nahi mila. Zaahir baat hai aise asar ki kya haisiyat hai? Alaawa azee'n isme kis kaifiyat ka bayaan hai? Iski bhi wazaahat nahi. Arbi ke jo alfaaz hain, iska tarjuma to hai: “*wo mujtame ho jaae aur sukad jaae*”. Lekin wo kab mujtame ho aur kab sukdey? Iski koi wazaahat nahi hai. Maulana Sakhrabi Sahab ne iska tarjuma kiya hai: “(sab a'azaa ko) milaale aur surain ke bal baithe”.

Lekin ye tarjuma alfaaz se mutaabeqat nahi rakhta. Behrehaal tarjuma aur uske mafhoom par bahes to baad ki baat hai. Pehle is ka hadees yaa Sahabi ka asar (qaul) hona to saabit kiya jaae.

Sajde Ki Kaifiyat Ke Baare Mein Bilkul Waazeh Farmaan e Rasool ﷺ Aur Amal e Nabawi ﷺ:

Mazkoora ghair mustanad asaar e Sahaba Ikram رضي الله عنهم ke muqable mein Rasool Allah ﷺ ka farmana dekhiye, jisme nihayat waazeh alfaaz mein sajde ki mazkoora kaifiyat se mana farmaya gaya hai. Jiska isbaat ahnaaf ki taraf se aurto'n ke liye kiya jaa raha hai. Zara mulaaheza farmaiye.

Rasool Allah ﷺ ne farmaya: “*Sajde mein etedaal ikhteyar karo aur tum mein se koi shakhs apne baazu (zameen par) is tarha naa bichaae jaise kutta bichaata hai*”.³⁴

Is hadees mein Nabi ﷺ ne musalmano ko khitaab karke sajde ki haalat mein apne baazuo'n ko zameen par bichaane se naa sirf manaa farmaya, balke is tarha karne ko kuttey ke baithne ke saath tashbeeh di. Aap ﷺ ke is khitaab mein mard aur aurat dono shaami hain. Haa'n agar aurto'n ke liye sajde ki alag kaifiyat hadees se saabit hogi, to phir aurte'n isme shamil nahi ho'ngi. Lekin kisi bhi hadees mein aurto'n ke liye sajde ke ahkaam mardo'n se alag aur mukhtalif bayan nahi kiye gae hain. Jaisa ke guzishta guftagu se waazeh hai.

Is hadees par Imam Bukhari aur Muslim mein Imam Nawawi رحمته الله ne jo baab baandhe hain, isse sajde ki kaifiyat bilkul waazeh ho jaati hai. Imam Bukhari رحمته الله ne is hadees se pehle Hazrat Abu Humaid Sa'adi رضي الله عنه ki hadees se, jisme unho'n ne Nabi ﷺ ki poori namaz Sahaba Ikram رضي الله عنهم ke ek majme mein bayan farmai, sajde ki kaifiyat waala tukda bayan kiya hai.

Abu Humaid رضي الله عنه ne kaha: “*Nabi ﷺ ne sajda kiya aur apne hath (zameen par is tarha rakhe ke) wo naa biche hue tha aur naa pehluo'n ke saath mile hue the*”.³⁵

³² Khawateen Ka Tareeqa e Namaz: P42-43

³³ Taqreeb & Tehzeeb al Kamaal tarjuma: Haaris bin Abdullah al A'aur

³⁴ Bukhari: Kitab ul Azan: H822; Muslim: As Salah: H493

³⁵ Bukhari

Imam Nawawi ne Saheeh Muslim mein is hadees par jo baab baandha hai, jo pehle hawaale mein darj hai. Isse sajde ki matlooba kaifiyat bilkul waazeh ho jaati hai. Iska tarjuma hasb e zail hai: *“Sajde mein etedaal ka bayan. Nez sajde mein dono hatheliyo’n ko zameen par rakhne, kohniyo’n ko pehluo’n se buland rakhne aur pet ko dono raano’n se uthaakar rakhne ka bayaan”*.

Sajde mein etedaal ka kya matlab? Haafiz ibne Hajar رحمہ اللہ ne kaha: yaane *“afraash”* (baazu zameen par bichaa dene) aur *“qabz”* (kohniyo’n ko pehluo’n ke saath milaane) ke darmiyan etedaal o tausat ikhteyar karo”. Aur Imam Ibne Daqeeq al Eid kehte hain: *“Yaha’n etedaal se muraad shayad shajde ko is haiyyat aur kaifiyat ke mutaabiq karna hai, jiska hukum diya gaya hai”*.³⁶

Is mukhtasar tafseel se Nabi ﷺ ke sajde ki kaiifyat bhi waazeh ho jaati hai aur aapka wo hukum bhi, jisme Aap ﷺ ne bilaa tafreeq mard o aurat, sabko isi tarha sajda karne ka hukum diya hai, jaise Aap ﷺ khud kiya karte the.

Be-buniyaad Daawa:

Mazkoora 8 *“dalaael”* zikr karne ke baad (jinki haqeeqat hamne waazeh kardi hai) Maulana Sakhravi Sahab farmate hain: *“Mazkoora baala ahadees aur asaar e Sahaba Ikram رحمہم اللہ o Taabaeen رحمہم اللہ se aurto’n ki namaz ka tareeqa mardo’n ki namaz se waazeh taur par mukhtalif hona saabit hua. Ab is baare mein aimma e fiqa ke maslak ko mulaaheza farmae’n”*.³⁷

Lekin ham arz kare’nge ke ahadees to *kujaa*, mausoof mas-ala zer e bahes mein 1 hadees bhi pesh nahi kar sakey. Ahadees ke naam par unho’n ne jo kuch pesh kiya hai, unhe’n ahadees kehna aur ahadees baawar karaana Jahannam ki waeed ka mustahiq banna hai. Is liye ham poorey ikhlaas aur khair-khwahaana jazbe se arz kare’nge ke inka maslak kisi hadees par qata’an mabni nahi hai. Wo is mas-ale mein hadees ka hawaala dena chod-de’n aur ye baawar karaana tark karde’n ke ahnaaf ka ya mas-ala ahadees ke mutabiq hai. Yehi soorat e haal asaar e Sahaba Ikram رحمہم اللہ o Taabaeen رحمہم اللہ ki hai ke sanad ke etebaar se wo bhi *zaeef* aur naa-qaabil e hujjat hain.

³⁶ Fathul Baari: V2 P390 (Darussalam, Riyadh)

³⁷ Khawateen Ka Tareeqa e Namaz: P43

Aalam e Arab Ke Hanafi Ulama Ki Ilmi Dayaanat Yaa Eteraaf e A'ajz:

Guzishta chand saalo'n mein aalam e arab se 3 kitabe'n chap kar aai hain. Teenon kitabo'n ka mauzoo ye hai ke Hanafi Fiqa ke saare masaael Quran o Hadees ke mutaabiq hain. Teenon muallifeen ne is baat ke isbat par poora zor sarf kiya hai. Hamne in teenon kitabo'n mein mard o aurat ki namaz ke farq ke dalaal mein bataur e khaas koshish karke dekhe. Kyou'nke teeno muallifeen ka maqsad hi is tassur yaa haqeeqat ki nafae karna hai ke fiqa hanafi ka koi mas-ala Quran yaa Hadees ke khilaf hai. Lekin teenon kitabe'n dekhne ke baad hame'n sakht mayoosi hui. Kyou'nke teeno ne mard o aurat ki namaz ke darmiyan farq to bayan kiya hai. Lekin siwaae ek *mursal* riwayat ke aur koi hadees unme se kisi ne bayan nahi ki. Sabne sirf ek aqali daleel ka sahaara liya hai ke aurat ke liye isme parda ziyaada hai.

Iska saff matlab ye hai ke aalam e arab se talluq rakhne waale hanafi ulama ne is baat ko tasleem kar liya hai ke is mas-ale mein koi hadees nahi hai. Agar hoti to yaqeenan wo isey pesh karte. Kyou'nke inka to maqsad e taaleef hi hanafi fiqa ke masaael ko Quran o Hadees ke mutabiq saabit karna hai.

Doosri baat ye waazeh hui ke arab ke hanafi ulama, hind o pak ke hanafi ulama ke muqable mein ameen aur dayaanat-daar hain. In arabi ulama ki ye zaroorat thi ke wo auro'n ke hanafi tareeqa e namaz ko hadees se saabit karte. Lekin choonke waqea ye hai ke hadees ki kitabo'n mein aisee ek bhi saheeh hadees nahi hai. Is liye unho'n ne sirey se koi hadees hi pesh nahi ki. Unke bar-aks hamare hind o paak ke *marasa'a o makhta'a, ashaab e jubba o dastaar* ulama, amaanat o dayaanat e ilmi se aari hain aur ifta o hadees ki masnad par baith kar jhooti aur bilkul za'ef (be-sar o paa riwayat) ko ahadees baawar karne par apna zor o qalam sarf kar rahe hain. *Fainna lillahi wainna ilaihi rajeoon*

Kya ye wohi yadoodiyaana talbees nahi hai, jiska zikr Quran mein Allah Tabaarak wa Ta'ala ne in alfaaz mein kiya hai.

Halaakt Hai Un Logo'n Ke Liye Jo Apne Hatho'n Se Kitab Likhte Hain Aur Phir Kehte Hain Ye Allah Ki Taraf Se Hai.³⁸

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

Pehli Kitab Aur Uska Ta'aruf

Behrehaal ab in teeno kitabo'n ke naam (ma'a mukammal ta'aruf) aur unke ikhtebasaat mulaaheza farmae'n. Inme se ek kitab hai, jiska naam hai: *Al Fiqa al Hanafi Fee Thauba al Jadeed - Siyaagah Jadeeda wa Muassarah lil Ahkam ash Shariya A'ala Mazhab al Imam Abu Hanifa Ma'a Zikr Ad Daleel Minal Kitab wa Sunnah*. (5 Volumes)

Iska tarjuma hasb e zail hai: "*Fiqa Hanafi Nae Qaalib Mein - Imam Abu Hanifa ؒ Ke Mazhab Ke Mutaabiq Sharai Ahkaam Ki Tasheel Aur Araaesh e Noo, Kitab o Sunnat Ke Dalaael Ke Saath*".

Musannif ka naam hai: Abdul Hameed Mahmood Tahmaaz, Matbua Ad Daar ash Shaamiya, Beirut (First Print: 1998)

Is kitab ke muallif ne mard o aurat ki namaz ke darmiyan 5 farq bayan kiye hain. Wo likhte hain, ham sirf tarjuma pesh kar rahe hain:

"*Namaz Ki Pehli Sunnat: Takbeer e tehreema se pehle Raful Yadain karna, mard kaano'n ke baraabar tak dono hath uthaaye aur aurat kandho'n ke baraabar tak. Is liye isme aurat ke liye ziyaada parda hai*".

Barre-sagheer ke ulama e ahnaaf chaati tak hath uthaana bayan karte hain. In sahab ne kandho'n tak bayan kiya hai. Behre-haal daleel ke taur par musannif ne jo hadees pesh ki hai, iska tarjuma hasb e zail hai.

³⁸ Surah Baqarah: 79

“Maalik bin Huwairis ؓ se riwayat hai ke Rasool Allah ﷺ jab Allahu Akbar kehte, to apne dono hath apne kaano’n ke baraabar tak uthaate”.³⁹

Ye daleel to mardo’n ke Raful Yadain karne ki hogai. Lekin aurte’n kis daleel ki roo se kandho’n tak Raful Yadain kare’n? Ye daleel faazil musannif ne pesh nahi ki.

Doosra farq: *“Namaz ki caho’nti sunnat ye hai ke mard apna daaya’n hath baae’n hath par naaf ke neeche rake aur aurat apne hath apni chatiyo’n ke neeche seeney par rakhe, baghair haatho’n ke pakde, balke hatheli ke oopar hatheli rakhe. Is liye ke isme uske liye ziyaada parda hai”*.

Iski daleel mein hasb e zail hadees pesh ki hai: *“Sahal bin Sa’ad ؓ bayan karte hain ke logo’n ko hukum diya jaata ke namaz mein mard apna daaya’n hath apne baae’n baazu par rakhe’n”*.⁴⁰

Is hadees mein mard ke liye is hadd tak to daleel hai ke wo haalat e qiyaam mein apna daaya’n hath apne baae’n baazu par rakhe. Lekin wo ye hath jism ke kis hisse par rakhe? Iski koi saraahat nahi. Uske liye faazil musannif ne Musnad Ahmad aur Abu Dawood ke hawaale se zer e naaf waala Hazrat Ali ؓ ka asar naqal kiya hai. Lekin iski baabat khud hi saraahat kardi hai ke iski sanad mein kuch guftagu hai. (وفى سندہ مقال).⁴¹

Lekin aurat ke liye hath baandhne ka jo tareeqa bayan kiya gaya hai, iski koi daleel siwaae astar (ziyaada baa-parda) hone ke koi aur bayan nahi ki.

Teesra Farq: *“Mard ruku mein mazbooti se apne hatho’n se apne ghutno’n ko pakadle aur kamar ko tod-de. Yaane isey hamwaar rakhe, naa wo oonchi ho naa neechi. Ek riwayat mein hai ke apne dono hath apne ghutno’n par mazbooti se rakh le. Ek aur riwayat mein hai ke apni ungliya’n kushaada karle. Ye saare ahkaam mardo’n ke liye hain. Lekin aurat apne hatho’n ki ungliyo’n ko kushaada kare, naa apne ghutne pakde, balke apni ungliyo’n ko milaale aur apne hatho’n ko apne ghutno’n par rakhe aur apne ghutno’n ko kham de, aur apne baazuo’n ko apne saath milaa kar rakhe. Is liye iske miske liye ziyaada parda hai”*.⁴²

Chautha Farq: Mard ke liye sajde ki kaifiyat bayan karne ke baad likha hai *“lekin aurat sajda simat kar aur dabak kar kare, apne pet ko apni raano’n ke saath milaale aur apne baazuo’n ko bhi pehluo’n ke saath milaale. Is liye ke aurat ke maamle ki buniyad satar (parde) par hai. Banaa-baree’n iske haq mein wo tareeqa sunnat hai jo sabse ziyaada parde waala tareeqa hai”*.

Iski daleel ye mursal riwayat hai (jo pehle guzar chuki hai) jisey Imam Bayhaqi ؓ ne bhi munqata hadees keh kar naqal kiya hai. *“Yazeeb bin Abi Habeeb (taabai) bayan karte hain ke Nabi ﷺ 2 aurto’n ke paas se guzrey, jo namaz padh rahi thee’n. Aap ﷺ ne famraya: Jab tum sajda karo to apna kuch gosht (yaane pet) zameen se milaa liya karo, is liye ke aurat is maamle mein mard ki tarha nahi hai”*.⁴³

Paachwaa’n Farq: *“Aakhri tasshahud mein baithne ki baabat Hazrat Abu Humaid Sa’adi ki hadees mein bayan kiya gaya hai ke Nabi ﷺ apna baaya’n paer aagey nikaal lete aur daaya’n paer khada rakhte aur apni suraino’n (chootado’n) par baith jaate. Isko tuwarruk karke baithna kehte hain”*. Ye Saheeh Bukhari ki riwayat hai. Lekin Al Fiqa al Hanafi Fee Thauba al Jadeed ke muallif ne isey Muztarib ul Asnaad wal Matan keh kar radd kar diya hai. Goya unke nazdeek mard aakhri tasshahud mein bhi tasshahud e awwal hi ki tarha baithega. Iske baad wo likhte hain: *“Lekin aurat aakhri tasshahud mein Tawarruk karke apne chootado’n par baithe (yaane jisko Saheeh Hadees ke bawajood mardo’n ke liye radd kar diya gaya hai, ab isey aurto’n ke liye aqal ki buniyaad par saabit kiya jaa*

³⁹ Muslim: H391; Al Fiqa al Hanafi Fee Thauba al Jadeed: V1 P215

⁴⁰ Bukhari: H740

⁴¹ Al Fiqa al Hanafi Fee Thauba al Jadeed: V1 P217

⁴² Al Fiqa al Hanafi Fee Thauba al Jadeed: V1 P221

⁴³ Abu Dawood fil-Maraseel; Al Fiqa al Hanafi Fee Thauba al Jadeed: V1 P223

*raha hai) Aur raan ko inpar rakhle aur apne paero'n ko daae'n chootad ke neeche se baahar nikaal le. Is liye ke ye uske liye ziyaada ba-parda hai".*⁴⁴

Is hanafi aalim ne aurat ke liye 5 farq bayan kiye hain aur kisi bhi farq ke liye koi hadees sirey se pesh hi nahi ki. Sirf sajde ki kaifiyat ke liye ek *mursal* riwayat pesh ki hai, jo mohaddiseen ke nazeek naa-qaabil e hujjat hoti hai. Alaawa azee'n is riwayat mein ek raawi Saalim bhi *matrook* hai. Is etebaar se iski sanad bhi *zaeef* hai.

Phir isme sirf ye kaha gaya hai ke tum sajde mein kuch gosht zameen ke saath milaa liya karo. In alfaaz ka saheeh mafhoom kya hai? Ye waazeh hi nahi hota. Lekin aurat ke sajde ke liye jo 3 baate'n bayan ki gai hain aur ki jaati hain ke:

1. Aurat jhuk kar sajda kare
2. Apne pet ko apni raano'n ke saath milaale
3. Aur apne baazuo'n ko jamaa karle.

Kya ye teeno'n baate'n "*kuch gosht zameen ke saath milaalo*" mein aati hain? Aati hain to kis tarha aati hain? Iski wazaahat matloob hai.

Behrehaal ham arz kar rahe hain ke Al Fiqa al Hanafi Fee Thauba al Jadeed ke muallif ne 4 farqo'n ke liye to ye tasleem kar liya hai ke unke paas unki koi daleel Kitab o Sunnat mein maujood nahi hai. Agar hoti to wo zaroor pesh karte, kyou'nke inka to maqsad e taaleef hi fiqa e hanafi ke har mas-ale ko Kitab o Sunnat ke mutabiq saabit karna hai. In chaaro'n baato'n ke isbaat ke liye unhe'n ye aqali sahaara lena padaa hai ke aurat ke liye ye kaifiyate'n *Astar* (ziyaada baa-parda) hain. Lekin inko ye taufeeq nahi mili ke pehle wo ye eteraaf karte ke in chaaro'n (balke paacho'n) mas-alo'n ke liye Kitab o Sunnat mein koi daleel nahi hai. Lekin hamari aqalo'n ne ye tajweez kiya hai ke aurat in mas-alo'n mein is tarha amal kare. Kyou'nke unme unke liye ziyaada parda hai.

Kya Aqal o Qiyaas Ki Buniyaad Par Kisi Cheez Ko Farz o Waajib Yaa Sunnat o Mustahab Qaraar Diya Jaa Sakta Hai?

Ham Hanafi Ulama se poochte hain ke jis cheez ki baabat Quran o Hadees mein koi hukum aur koi saraahat naa ho, kya isey aqal o qiyaas ki buniyad par farz o waajib yaa sunnat o mustahab qaraar diya jaa sakta hai? Agar kiya jaa sakta hai, to iski kya daleel unke paas hai? Aur agar nahi kiya jaa sakta hai to unho'n ne aakhir kis buniyad par ye farq tajweez kiya hai?

Ahnaaf ke paas sirf sajde ki kaifiyat mein ek *mursal* (aur wo bhi *zaeef o munqata*) riwayat hai aur wo bhi nihaayat *mubham*. Isme wo saari kaifiyat hargiz nahi aati jo aurat ke liye zaroori qaraar di jaati hain. Sajde ki ye kaifiyaat bhi goya khaana-saaz hain, jinki koi daleel unke paas nahi.

⁴⁴ Al Fiqa al Hanafi Fee Thauba al Jadeed: V1 P226

Doosre Hanafi Aalim Ki Kitab Aur Uska Ta’aruf:

Iska naam hai “*Al Fiqa al Hanafi wa Adillah*” Hanafi Fiqa aur Iske Dalaael. Muallif ka naam hai: Ash Shaikh Asad Muhammad Saeed As Sagharji. Darul Kalaam At Taiyyab, Damishq, Beirut. First printed in 2000 (3 Volumes).

Is kitab mein aurat ke liye 3 farq bayan kiye gae hain.

1. Mard apne hath naaf ke neeche rakhe aur aurat hatheli par hatheli chaati ke neeche rakhe.⁴⁵
2. Aurat Sajda jhuk kar kare aur apna pet apni raano’n ke saath milaale. Is liye ke uske liye isme ziyaada parda hai.⁴⁶
3. Aurat apni baae’n surain par baithe aur apna baaya’n paer daae’n surain ke neeche se nikaal le. Is liye ke ye tareeqa uske liye ziyaada ba-parda (astar) hai.⁴⁷

Dekh leejiye! Is hanafi aalim ne bhi in furooq ke liye Kitab o Sunnat koi daleel pesh nahi ki. Halaa’n ke is kitab ka mauzoo bhi Fiqa Hanafi ke masaael ke dalaael bayan karna hai.

Teesri Kitab Aur Uska Ta’aruf:

Iska naam “*Arkaan al Islam Fiqhul Ibadaat A’alaa Mazhab al Imam Abu Hanifa an Nomaan*”. Muallif ka naam hai: “*Wahee Sulaiman Ghauji*”. Matbua Darul Bashaer al Islamiya, Beirut. First Printed in 2002 (2 Volumes).

Isme bhi sirf 3 farq bayan kiye gae hain.

1. “*Mard takbeer e tehreema ke waqt kaano’n ke baraabar tak Raful Yadain kare. Lekin aurat kandho’n ke baraabar tak Raful Yadain kare. Is liye ke iski zindagi aur namaz ki buniyad parde par hai*”.
2. “*Mard apna daaya’n hath baae’n par naaf ke neeche rakhe. Lekin aurat apna daaya’n hath baae’n hath par seeney par rakhe. Baghair tahleeq ke (halqa banaae baghair) uske liye isme uske liye ziyaada parda hai*”.
3. “*Aurat apni surain (chootad) par baithe. Is liye ke isme uske liye ziyaada parda hai*”.

Is hanafi aalim ne bhi in furooq ke liye koi daleel Kitab o Sunnat se nahi di hai. Sirf ye *aqali daleel* di hai ke isme parda ziyaada hai.

⁴⁵ Al Fiqa al Hanafi wa Adillah: P173

⁴⁶ Al Fiqa al Hanafi wa Adillah: P174

⁴⁷ Al Fiqa al Hanafi wa Adillah: P175

Hanafi Ulama Se Do (2) Sawaal:

Is muqaam par ham Hanafi Ulama se 2 sawal aur karna chahte hain.

1. Ek ye ke aurat agar kandhe tak hath uthaane ki bajaae, 2 inch aur ziyaada hath uthaa kar kaano'n ke baraabar tak (mardo'n ki tarha) hath uthaale, to isme be-pardagi kis tarha hogi? Aakhir isme be-pardagi ka kaunsa pehlu hai? Agar ye farq nass par mabni hota, to phir ye sawal karne ka majaaz koi musalman nahi ho sakta tha. Lekin ye sawal ham isi liye kar rahe hain ke iski buniyaad *aqal o qiyaas* hai. Is liye hame'n bhi *aqal o qiyaas* ki buniyad par sawal karne ka haq haasil hai, taa-ke ham samajh sake'n ke waqai iski koi aqali o qiyaasi buniyad hai. Warna hamare nazdeek to iski aqal o qiyaasi buniyad bhi nahi hai. Sharai buniyad to pehle hi nahi hai, jaisa ke tafseel se wazaahat ki jaa chuki hai.

Isi tarha doosri kaifiyaat ki baabat bhi yehi sawaal hai ke unme parde ka pehlu kis tarha hai? Aur agar aurat, mard hi ki tarha wo kaam kare, to isme be-pardagi kaise aur kis tarha hai?

2. Shariyat e islamiya ne aurat ke liye parde ke ahkaam diye hain aur be-pardagi ki surato'n se roka hai. Agar in kaifiyaat o haiyyat mein waqai aurat ke liye parda aur basoorat e deegar, be-pardati hoti. To kya shariyat iska ehtemaam karne ka hukum naa deti? Kya Allah Ta'ala bhool gaya? Yaa Rasool Allah ﷺ is mas-ale ko is tarha waazeh nahi kar sakey, jaisa ke baad mein fuqaha e ahnaaf ne waazeh kiya?

Chaaro'n Mazaahib Ke Muttafiq Hone Ka Daawa Aur Uski Haqeeqat:

Iske baad Maulana Sakhrabi Sahab ne chaaro'n Aimmah e Fiqa ke masaaalik aur unke fiqhi kitabo'n se chand arabi ibaarate'n naqal karke ye tassur diya hai ke chaaro'n mazaahib bhi is maamle mein muttatafiq hain. Ham fil-haal is par ziaada guftagu nahi karte. Is liye ke hamare nazdeek asal maa-khaz sirf Kitab o Sunnat hain. Is liye isse koi farq nahi padta ke iska qaael o faael kaun hai yaa kaun-kaun hain? Asal baat ye hai ke unke paas apne is qaul yaa amal ki koi daleel bhi hai yaa nahi? Aur ham poore izz-aan o yaqeen, balke tahaddi se ye arz karte hain ke ahnaaf ke alaawa bhi agar koi is mas-ale mein ahnaaf ka ham-nawa hai to jaise ahnaaf koi daleel pesh karne se qaasir hain, isi tarha doosre ahle fiqa bhi is maslak ki sehat ki koi daleel pesh nahi kar sakte. (*"Agar sacche ho, to daleel pesh karke dikhaao"*)

Shawaafe'e Ka Eteraaf e Ijaz:

Yehi wajah hai ke Shafai Hazrat bhi Ahnaaf ki tarha aurto'n ke liye alag tareeq e namaz tajweez karte hain. Lekin unke samajhdaar log ye eteraaf bhi karte hain ke is silsila mein jin riwayat ka hawaala diya jaata hai, wo sab za'ef hain. Inme agar koi riwayat kuch kaam ki hai to wo sirf ek *mursal* riwayat hai. Chunache Maulana Sakhrabi Sahab ne mazhab e shafai ke zimne mein jis kitab ka hawaala diya hai, waha'n sajde ki kaifiyat mein mard aur aurat ke liye farq kiya gaya hai. Lekin is muqam ko nikaal kar dekh lejiye. Waha'n Imam Nawawi رحمه الله ne mard ke liye to daleel ke taur par hadees pesh ki hai ke Nabi ﷺ sajde mein apne baazu aur apne pehluo'n se alag rakhte the aur apne hatho'n ke darmiyan itni kushadgi rakhte the ke aapke baghlo'n ki safedi dikhaai deti thi. Lekin aurat chimat ka sajda kyou'n kare? Iski koi daleel unho'n ne pesh nahi ki. Balke "*Al Mohzab*" (fiqa shafai ki kitab) ke matan mein jo wajah bayan ki gai hai, ke isme aurat ke liye ziaada parda hai. Iski sharah mein wo khamoshi se guzar gae hain.⁴⁸

Isi tarha isse qabl bhi ek jagah wo likhte hain: "*Shaafaiya ke is maslak ki ke aurat ka namaz mein simatna mustahab hai. Saari buniyad is baat par hai ke ye kaifiyat uske liye ziaada ba-parda hai. (uske liye unke paas koi hadees nahi hai) Imam Bayhaqi رحمه الله ne (as Sunan al Kubra mein) ek baab mein kuch hadeese'n zikr ki hain. In sabko unho'n ne za'ef qaraar diya hai. Inme ek wo mursal hadees kuch ghaneemat hai jo Maraseel Abu Dawood mein hai*".⁴⁹

Hambali Mazhab Ke Bayan Mein Badd-tareen Khayaanat Ka Irtekaab:

Hambali Mazhab ke baare mein bhi Maulana Sakhrabi Sahab ne farmaya ke wo bhi is mas-ale mein Ahnaaf ke mutaabiq hai. Lekin is silsila mein unho'n ne jo ibaat pesh ki hai, wo badd-tareen khayaanat ki zail mein aati hai. Ghaleban isi liye unho'n ne arabi ibaat naqal karne par iktefa ki hai. Iska tarjuma nahi diya. Ham mausoof ki pesh karda arabi ibaat aur uska tarjuma arz karte hain. Aap isey mulaaheza farma kar unki amaanat o dayaanat ki daad dejiye. Likhte hain:

وفى وذهب الحنابلة: وفى المغنى: وان صلت امرأة بالنساء قامت معهن فى الصف و سبطاً. قال ابن قدامة فى شرحه اذا ثبت هذا فانها اذا صلت بهن قامت فى وسطهن، لا تعلم فيه خلافاً بين من رأى لها ان تـ} مهن ولا المرأة يستحب لها التستر ولذلك لا يستحب لها التجافى..... الخ

(iska tarjuma unho'n ne to nahi kiya, ham karte hain)

"*Aur hanaabala ka mazhab: (Fiqa Hambali ki kitab) Al Mughni mein ahi. Agar aurat, aurto'n ko namaz padhai (yaane aurat aurto'n ki imamat kare) to wo aurto'n ke saath saff ke darmiyan mein khadee ho (yaane mard ki tarha aagey naa khadee ho). Ibne Qadaama ne iski sharah mein kaha hai. Jab ye baat (ke aurat aurto'n ki imamat karaa sakti hai) saabit ho gai, to jab wo in (aurto'n) ko namaz padhaae to unke darmiyan khadee ho. Jo log is baat ke qaael hain ke aurat aurto'n ki imamat karaa sakti hai, unke darmiyan iski baabat koi ikhtelaaf hamare ilm*

⁴⁸ Al Majmua Sharah al Mohzab: V3 P405-406

⁴⁹ Al Majmua Sharaha al Mohzab: V3 P381

mein nahi ke aisee soorat mein aurat saff ke darmiyan mein khadee hogi. (is liye ke yehi tareeqa Hazrat Ayesha aur Umme Salma رضي الله عنهما se marwi hai)”.⁵⁰

“Ye ibaatat mausoof ne naqal nahi ki hai, lekin ye asal kitab mein maujood hai. Hamne ye is liye naqal ki hai ke agli ibaatat ka tasalsul iske baghair qaaem nahi hota) aur is liye ke aurat ke liye parda poshi mustahab hai. Is liye ke uske ilaaheda (aage khada hona) mustahab nahi hai (aur uska saff ke darmiyan mein khada hona uske liye astar (ziyaada baa parda) hai, pas uske liye yehi mustahab hai...)”.⁵⁰

Batlaaiye! Is ibaatat mein kahee’n bhi is farq ki tafseel hai, jo zer e bahes hai aur jiski baabat Maulana Sakhravi Sahab ne daawa kiya hai ke Hambali Mazhab mein bhi aisa hi hai. Wo 5 baate’n yaa 8 faraq isme kaha’n hain, jinka is ibaatat mein hone ka daawa kiya gaya hai.

Isme to ek bilkul mukhtalif mas-ala bayan kiya gaya hai aur wo hai aurat ka aurto’n ki imamat karaane ka. Iski baabat ahadees mein to koi saraahat nahi milti. Albatta Hazrat Ayesha o Umme Salma رضي الله عنهما ka amal milta hai ke unho’n ne aurto’n ki imamat karaai. To wo saff ke darmiyan mein khadi huee’n. Isi se istedlal karte hue mazkoora arabi ibaatat mein yehi baat bayan ki gai hai ke aisee surat mein aurat darmiyan mein khadee hogi, naake aagey jaise mardo’n ka imam aagey khada hota hai.

Agar ye kaha jaae ke isme bhi to mard o aurat ke darmiyan ek farq hi bayan kiya gaya hai, is liye isey ghair mutalliq nahi kaha jaa sakta, lekin ham arz kare’nge ke ye farq bhi agarche baaz ulama ke nazdees saheeh hai. Lekin jin furooq par bahes ho rahi hai, iska to isse koi talluq nahi. In furooq mein to *Hanaabela*, *Ahnaaf* ke mutaabiq nahi hain. Phir hanaabela ko bhi is mas-ale mein apna ham-nawaa qaraar dena kyou’n-kar saheeh hai? Alaawa azee’n yaha’n ek aur sawal hai ke kya Fiqa e Hanafi mein aurat ka aurto’n ki imamat karnaa jaaez hai? Unke yaha’n to aurat aurto’n ki imamat hi nahi karaa sakti. Unke nazdeek ye makrooh amal hai. Jab aurat ka imamat karana hi makrooh hai to phir isme mard o aurat ke darmiyan farq karne ki zaroorat hi pesh nahi aaegi. Is etebaar se bhi maulana masoof ka mazkoora ikhtebaas naqal karna be-mahel bhi hai aur ilmi khayaanat bhi. Aur nateeja iska صَلُّوا أَعَانَا اللَّهُ مِنْهُ ka misdaaq banna hai.

⁵⁰ Al Mughni Ma’a Al Sharah al Kabeer: V2 P82; (latest edition): V2 P17

Paanch Daawe Aur Unki Haqeeqat:

Maulana Sakhravi Sahab likhte hain: “Mazkoora baala ahadees e taiyyaba, asaar e sahaba o taabaeen aur chaaro’n mazaahab e fiqa e haqqa ke hazraat fuqahaa e ikram ki ibarat se jo aurto’n ki namaz ka masnoon tareeqa saabit hua. Wo mardo’n ke tareeqa e namaz se judaa hai. Aurto’n ke tareeqa e namaz mein ziyada se ziyada parda aur jism samet kar, ek doosre ke milaane ka hukum hai aur ye tareeqa Huzoor Akram ﷺ ke ahed e mubaarak se aaj tak is ummat mein muttafiq a’alai aur amalan mutawaatir hai. Aaj tak kisi sahaabi yaa taabai yaa deegar fuqaha e ummat ka koi aisa fatwa nazar nahi aaya jisme aurto’n ki namaz ko mardo’n ki namaz ke mutaabiq qaraar diya gaya ho. Nez khud akaabir Ahle Hadees hazraat is mas-ale mein mazkoora baala ahadees ke mutaabiq fatwa dete rahe hain”. (iske baad Maulana Abdul Jabbar Ghaznawi رَحْمَةُ اللهِ عَلَيْهِ ka fatwa naqal kiya gaya hai jo Fiqa e Hanafi ke mutabiq hai).⁵¹

Jawab:

Isme mausoof ne apne chand daawo’n ko dohraaya hai, jinki haqeeqat Allah ki taufeeq se ham waazeh kar aae hain. Taaham parhi mukhtasar wazaahat ki jaati hai, taa-ke itmaam e hujjat ho jaae.

Jo Halaak Ho, Wo Hujjat (qaaem hone) Se Halaak
Ho Aur Jo Zinda Rahe Wo Daleel Se (haq pechaan
kar) Zinda Rahe.⁵²

لَيْسَ لَكَ مِنْ هَٰلِكَ عَنْ بَيِّنَةٍ وَحَيْثُ مَنْ حَيٍّ عَنْ بَيِّنَةٍ

1. Pehla Daawa: ke ahadees o asaar aur chaaro’n mazaahab se aurto’n ki namaz ka jo masnoon tareeqa saabit hua wo mardo’n ke tareeqa e namaz se juda hai. Lekin is daawe ki पूरी haqeeqat ham *Alhamdulillah* waazeh kar aae hain. Is daawe ki pusht par ek bhi saheeh hadees nahi hai. Is liye namaz ka wohi tareeqa masnoon hai jo Nabi ﷺ se saabit hai aur wo mard ho yaa aurat, dono ke liye ek hi tareeqa hai, siwaaye baaz hidaayaat ke. Jab tak ulama e ahnaaf saheeh hadees se wo farq saabit nahi kar dete, unhe’n ye daawa karne ka qata’an koi haq nahi.
2. Doosra Daawa: Ke aurto’n ke tareeqa e namaz mein ziyaada se ziyaada parda karne aur jism samet kar ek doosre ke milaane ka hukum hai. Lekin ye hukum kaha’n hai? Hame’n to kisi hadees mein yenahi mila, (agar sacche ho, to daleel pesh karo!)
3. Teesra Daawa: Ye tareeqa Huzoor ﷺ ke ahed e mubaarak se aaj tak muttafiq aur mutawaatir hai. Ye mahez laaf-zani hai. Jab ye tareeqa Nabi ﷺ ki kisi bhi hadees se saabit nahi, to Huzoor e Akram ﷺ ke ahed e mubaarak se aaj tak kis tarha isey muttafiq a’alae aur mutawaatir qaraar diya jaa sakta hai? Uske khilaf hazrat Umme Darda ke 2 asar to ham naqal kar aae hain. Ek Saheeh Bukhari mein hai aur ek Musannaf Ibne Abi Shaiba mein. Ye dono asar hi ittefaq o tawaatur ke daawe ki nafee kar dete hain. Alaawa azee’n jab khawateen ka ye tareeqa e namaz hi kisi hadees se saabit nahi, to ye kis tarha baawar kiya jaa sakta hai ke ahed e risalat o ahed e Sahaba Ikram رَحْمَةُ اللهِ عَلَيْهِمْ o Taabaeen رَحْمَةُ اللهِ عَلَيْهِمْ mein aurte’n is tarha namaz padhti thee’n.
سبحانك هذا بهتان عظيم
4. Caho’nta Daawa hai ke kisi Sahabi yaa Taabai yaa deegar fuqaha e ummat ka koi aisa fatwa nazar nahi aaya, jisme aurto’n ki namaz ko mardo’n ke mutabiq qaraar diya ho.

Iska jawab ham pehle de aae hain ke jo mas-ala waazeh ho, isme koi ibhaam ho naa ikhtelaf. Iski baabat koi fatwa dena hai naa koi poochta hi hai. Iski misaal hamne arz ki thi ke Ramzan ul Mubaarak ke roze mard aur aurat dono par farz hain aur dono ke liye iske adaab o faraaez bhi yaksaa’n hain. Ab ek shakhs aurto’n ke liye kuch nae adaab ghad leta hai. Isse iski daleel maangi jaae to kahe ke aaj tak kisi Sahabi yaa Taabai yaa Fuqahaa e Ummat se kisi ka fatwa nazar se nahi guzra, jisme mard aur aurat ke liye roza

⁵¹ Khawateen Ka Tareeqa e Namaz: P45-46

⁵² Surah Al Anfaal: 42

rakhne ka ek hi tareeqa qaraar diya gay aho. Batlaaiye! Ye koi ma'aqool daleel hai? Jo cheez musallama ho, aur uski baat Quran o Hadees ki waazeh tasrihaat maujood ho'n, to waha'n kisi ke fatwa ki zaroorat hoti hai naa koi deta hi hai. Jo musallama mas-ale ke khilaf koi cheez pesh kare, to ye iske zimme hai ke wo uski daleel pesh kare aur isey saabit kare.

Isi tarha aurtu'n ka mardo'n ki tarha namaz padhne ka mas-ala bilkul waazeh hai jo Nabi ﷺ ke farman صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلَّى⁵³ par mabni hai. Ab jo shakhs ye daawa karta hai ke aurtu'n ka tareeqa e namaz mardo'n se mukhtalif hai, iska ye daawa is hadees ke khilaf hai. Is liye apne daawe ke isbaat ke liye daleel pesh karna iski zimmedaari hai.

5. Paachwaa'n Daawa: Akaabir e Ahle Hadees ki baabat daawa kiya gaya hai ke wo bhi is baat ko tasleem karte hain. Lekin ikhtebeas sirf Maulana Abdul Jabbar Ghaznawi رحمه الله ka diya hai.

Kya sirf 1 buzurg ko Ahle Hadees ke akaabir kaha jaa sakta hai? Maulana Abdul Jabbar Ghaznawi yaqeenan akaabir e Ahle Hadees mein se hain. Lekin wo *akaabir* nahi hain, ek akbar hain. Wo hamare ek bade aur azeem buzurg hain. Lekin Ahle Hadees ko to aap khud *Ghair Muqallid* kehte hain. To phir hamare saamne hamare kisi buzurg ka qaul yaa fatwa naqal karne ka kya faaeda? Adm e Taqleed ki barkat se Alhamdulillah ham akaabir parasti se mehfooz hain. Is liye Maulana Ghaznawi ka ye fatwa bhi hamare nazdeek isi tarha ghalat hai jis tarha aapki saari kitab ghalat, balke aghlutaat ka majmua hai. Yehi wajah hai ke Ulama e Ahle Hadees mein kisi ne Maulana Ghaznawi ki taa'eed nahi ki. Ahle Hadees ka jo maslak hai, wo isi fataawa Ulama e Ahle Hadees mein doosri jagah maujood hai. Jaha'n se Maulana Ghaznawi ka fatwa naqal kiya gaya hai. Leejiye mulaheza farmaiye! Sawaal mein ahnaaf hi ke pesh karda dalaael diye gae hain.

Jawab: “Aurat aur Mardo dono ka namaz padhne ka ek hi tareeqa hai. Rasool Allah ﷺ ne farmaya صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلَّى (Bukhari) aur Bukhari ke Baab Sunnat al Juluos Fit Tasshahud mein hai كانت ام الدرداء تجلس في صلوتهما جلسة الرجال isse maloom hota hai ke aurtu'n bhi mardo'n ki tarha baithe'n. Aur jo hadeese'n Bayhaqi aur Abu Dawood ki mazkoor fis Sawaal hain, wo za'ef hain, qaabil e hujjat nahi”.⁵⁴

Ye hai Ahle Hadees ka maslak jo Hadees e Nabawi ﷺ صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلَّى par mabni hai. Is hukum صَلُّوا mein mard aur aurat dono shaamil hain. Dono ke liye tareeqa e nabawi ke mutabiq namaz padhna zaroori hai. Aur wo tareeqa dono ke liye ek hi hai. Siwaae in makhsoos baato'n ke jinki baabat Nabi ﷺ ne aurtu'n ke liye alag hidayaat di hain. Aur ahnaaf ne unke liye jo alag tareeqa e namaz muqarrar kar rakha hai, wo kisi hadees se saabit nahi hai. Is liye aurat ke liye wo tareeqa ikhteyar karna us waqt tak jaa'ez nahi hai jab tak is tareeqe ko ahadees se saabit nahi kar diya jaata hai. Aur hamara daawa hai ke ulama e ahnaaf isey qiyaamat tak saabit nahi kar sakte. “Main Naa Maanu'n” ka ilaaj to kisi ke paas nahi hai. Lekin waaqea ye hai ke unke paas apne mauqaf ke haq mein ek bhi saheeh hadees nahi hai. Jaisa ke guzishta safhaat ke mabaahes se waazeh hai.

⁵³ Bukhri: H631

⁵⁴ Fataawa Ulama e Hadees: V2 P175

Ek Be-buniyaad Daawe Yaa Usool Ka Baar-baar Hawaala:

Maulana Sakhravi Sahab likhte hain: “Jaha’n tak Ahle Hadees hazraat ke daawe ka talluq hai, to is silsila mein naa to unke paas koi Qurani aayat hai aur naa koi hadees aur naa hi kisi Khalifaa e Raashid ka fatwa. Albatta agar wo Hazrat Ummed Darda ka asar istedlal mein pesh kare’n jo ye hai ke “Hazrat Umme Darda namaz mein mardo’n ki tarha baith-ti thee’n (Musannaf Ibne Abi Shaiba: V1 P20”. To is ke baare mein arz ye hai ke is asar se istedlal karna kai wajah se durust nahi”.⁵⁵

Jawab: Maulana Mausooof ka ye usool, jo yaha’n pesh kiya gaya hai, yaksar ghalat hai. Jiska boda-pan ham isse qabl 2 martaba waazeh kar aae hain. Baat ye hai ke Qurani Aayat, yaa Hadees pesh karna to Ulama e Ahnaaf ki zimmedaari hai. Kyou’nke unho’n ne ek khud-saakhta tareeqa apnaaya hua hai. Ahle Hadees ke paas to ek nihaayat waazeh hadees maujood hai. Jisey Ramzan ul Mubaarak ke roze rakhne ka hukum aam hai, isme mard o aurat dono shamil hain. Ab jo shakhs ye daawa kare ke aurat roze mein falaa’n flaa’n kaam naa kare. Yaa falaa’n kaam kare, jabke mardo’n ke liye inko wo zaroori qaraar naa de. Jab isko aisa karne se roka jaae, to wo kahe ke mere saamne Quran ki aayat pesh karo, yaa koi hadees yaa kisi khalifa e raashid عليه السلام ka fatwa. Farmaiye ye hat-dharmi hai yaa ilmi istedlal? Aakhir aap auro’n ke liye roze ke nae ahkaam tajweez karne waale ko kya jawab de’nge? Kya iska jawab iske siwa koi aur bhi hai, yaa ho sakta hai ke Quran ka hukum aam hai. Isme auro’n ke liye alag tareeqa tajweez nahi kiya gaya hai. Is liye jis tarha mard roza rakhega, aurat bhi isi tarha roza rakhegi, roze ke jo adaab o ahkaam mard ke liye zaroori hain. Auro’n ke liye bhi wohi ho’nge. Kya ye daleel nahi hai? Is daleel ke alaawa kya aap quran ki koi ayat yaa hadees yaa khalifa e raashid ka fatwa pesh kar sakte hain? Agar kar sakte hain to karke dikhae’n. Ham bhi aapko dikha de’nge. Pehle is usool ko, agar ye koi usool hai? Aap istemal karke dikhlaae’n.

Hamare mauqaf ki asal buniyad Hadees e Rasool ﷺ hai. Phir ye kis tarha kaha jaa sakta hai ke Ahle Hadees ke paas unke mauqaf par koi hadees nahi hai? Jab is mas-ale ki buniyad hi Hadees e Rasool ﷺ par hai. To phir Qurani ayaat ka mutaalba yaa Khalifa e Raashid عليه السلام ka fatwa maangna hat-dharmi ke siwa kya hai? Haa’n koi mutaalba ho sakta hai to wo ye hai ke is hadees ki sehat saabit karo. Aur wo Alhamdulilalh saabit hai. Doosra mutaabla ye ho sakta hai ke is hadees se mard aur aurat dono ki namaz ka ek hi tareeqa kis tarha saabit hota hai? To iske jawab mein ham arz kare’nge. Wo is tarha ke Allah ke Rasool ﷺ ne auro’n ke liye namaz ka alag tareeqa siwaae chand baato’n ke tajweez nahi kiya. Is liye is hukum mein ke “*tum namaz is tarha padhojaise tumne mujhe namaz padhte dekha hai*”. Mardo’n ke saath auro’n bhi shamil ho’ngi. Dono ke liye wohi ahkaam ho’nge jo Nabi ﷺ se saabit hain. Inme se mard yaa aurat ke liye wohi cheez mustasna hogi, jiska istehsna hadees e Rasool ﷺ se saabit hoga. Aur mard kaano’n tak Raful Yadain kare aur aurat kandho’n tak. Mard sajda is tarha kare aur aurat is tarha, waghaira. Mard aur aurat ke darmiyan ye farq kisi hadees mein bayan nahi hua. Is liye is farq ka koi jawaz nahi. Hadees e Rasool ﷺ se inko saabit kar diya jaae, to hame’n maan-ne mein hargiz tammul nahi hoga.

Hamare istedlal ki buniyad sirf aur sirf Hadees e Rasool ﷺ hai. Hazrat Umme Darda رضي الله عنها yaa kisi aur ka asar nahi. Wo to ahed e Sahaba Ikram رضي الله عنهم ka amal batlaane ke liyenaqal kiya jaata hai. Is liye mausoof ne Hazrat Umme Darda رضي الله عنها ke asar ke jo 3 jawab pesh kiye hain, is par bahes karna ham ghair-zaroori samajhte hue aagey chalte hain.

⁵⁵ Khawateen Ka Tareeqa e Namaz: P47

Hadees e Rasool ﷺ Ko Condemn Karne Ki Mazmoom Sae'ee:

Albatta iske badd mausoof ne hadees صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي ko condemn karne ki koshish ki hai, ham is par bahes karna zaroori samajhte hain. Pehle aap mausoof ki ibaat mulaaheza farmae'n.

Likhte hain: “*Nez agar ye hazraat صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي se istedlal kare'n ke auro'n ki namaz mardo'n ke mutabiq hai to ye istedlal saheeh nahi. Awwal to is jumle ka siyaaq o sabaag ek khaas waaqea hai, jiska khulaasa ye hai ke 1 khaas wafad Rasool Allah ﷺ ki khidmat mein 20 din qiyaam ke liye aaya tha, wapasi par Aapne inko kuch naseehate'n farmae'n unme se ek naseehat ye bhi thi ke صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي*”.⁵⁶

Jawab:

Ye baat to saheeh hai ke ek wafad aapke paas aaya, jisme taqreeban sab jawab the. Lekin unho'n ne 20 din jo aapke paas qiyaam kiya, to uska maqsad deen ki taaleem o tarbiyat haasil karna tha yaa kuch aur? Zahir baat hai ke wo aapke paas deen seekhne hi ke liye aae the aur wapasi par aapne deegar naseehato'n ke saath ye naseehat bhi farmai ke “*tum namaz is tarha padhna, jaise tumne mujhe namaz padhte dekha hai*”.⁵⁷

Is siyaaq o sabaag mein kya aapka ye farman ghair ahem ho gaya ke isse istedlal saheeh nahi? Is siyaaq o sabaag mein aisee kaunsi cheez hai, jisne aapke is farman ko (nauzubillah) condemn kar diya? Balke ye siyaaq o sabaag to is farman ki ehmiyat ko mazeed waazeh karta hai ke jo log door-daraaz se aapke paas deen seekhne ke liye aae the, aapne inko namaz ki baabat khaas soorat par sunnat ke mutaabiq padhne ki taakeed farmai. Aur taaleem o tarbiyat ka ye mauqa aisa tha ke agar auro'n ke liye namaz ka tareeqa alag hota to wo aap unko is mauqe par zaroor batlaate. Is liye ke jab aapne dekha ke ghar se doori ki wajah se ye naujawan udaas ho gae hain, to aapne farmaya: “*apne ghar waalo'n ke paas jao aur unhi ke paas qiyaam karo aur inko (deen ki baate'n) sikhlao aur (inka) inko hukum do*”. Is mauqe par namaz ki baabat ek aam hukum dena aur isme kisi ko alag naa karna, is baat ki qawee daleel hai ke namaz ke is hukum mein Nabi ﷺ ke nazdeek mard aur aurat dono hi shamil the, naake sirf mard.

Phir ye kehna ke sirf ek naseehat thi, badi ajeeb baat hai. Kya Nabi ﷺ ki naseehate'n qaabil e amal yaa qaabil e istedlal nahi? Kya unse ahkaam o masaael ka istembaat saheeh nahi? Nabi ﷺ ki is naseehat ka maqsad inko amal ki taakeed tha yaa kuch aur? Zahir baat hai amal ki taakeed tha. Amal ki taakeed se is hukum ki ehmiyat waazeh hoti hai yaa hukum ghair ahem ho jaata hai? Hadees e Rasool ﷺ ko condemn karne ke liye is istedlal mein koi ma'aquliyat hai?

Buniyadi Aur Musallama Usool Ka Eteraaf Aur Hamara Mutaalba:

Aagey farmate hain: “*Behrehaal agar is jumle ko siyaaq o sabaag se hat kar dekhe'n to isme koi shak nahi ke is hadees ki umoomiyat mein mard o aurat samet poori ummat shareek hai aur poori ummat par laazim hai ke jo tareeqa Aap ﷺ ki namaz ka hai, wohi tareeqa ummat ka ho. Lekin ye waazeh ho ke is umoomiyat par amal us waqt tak hi zaroori hai, jab tak koi sharai daleel iske ma'ariz naa ho. Aur agar koi daleel khusoos ki baaz amal yaa afraad mein is hukum ke ma'ariz ho to is daleel khusoos ki wajah se wo baaz afraad yaa wo amal is amr ki tameel se mustasna ho'nge. Chunache zoafa aur mareez in ahadees se jin mein unke liye takhfeef ki gai hai aur aurte'n in tamaam ahadees se jisme inko satar-poshi aur ikhtefa ka hukum diya gaya hai, is hukum se mustasna ho'nge. Lehaza mustashniyat ki maujoodgi mein is jumla se aurat aur mard ki namaz mein majmui kaifiyat aur tareeqa par mutaabeqat ka istedlal durust nahi*”.⁵⁸

Jawab: *Alhamdulillah*, is ikhtebaas mein Maulana Musoof ne wo usool tasleem kar liya hai, jo musallama hai. Jisey ham pichle mabaahes mein bayan karte aarahe hain ke Nabi ﷺ ka ye farman صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي aam hai.

⁵⁶ Khawateen Ka Tareeqa e Namaz: P49-50

⁵⁷ Bukhari: Al Azan: H231

⁵⁸ Khawateen Ka Tareeqa e Namaz: 50-51

Jisme mard aur aurat dono shamil hain. Iske mutabiq dono ke liye Nabi ﷺ ke tareeqe ke mutaabiq namaz padhi zaroori hai. Albatta isse wo cheeze'n mustasna ho'ngi, jinka istesna ahadees se saabit hoga.

Ab hamara sawal sirf ye hai ke is musallama usool ko jab aapne tasleem kar liya hai to ab is zimmedaari ko poora keejiye ke aurto'n ke liye jo-jo baate'n aap mardo'n ke tareeqa e namaz se mukhtalif baawar karate hain, unhe'n ahadees e saheeha se saabit kare'n. Jaise aapke baqaul.

- Mard takbeer e tehreema ke Raful Yadain mein kaano'n tak hath uthaae aur aurat kandho'n yaa chaatiyo'n tak.
- Mard naaf ke neeche hath baandhe aur aurat seeney par. Is tarha ke dahene hath ki hatheli baae'n hath ki pusht par ajaae.
- Mard sajde mein apne baazu zameen par bhi naa rakhe aur apne pehluo'n ke saath bhi naa milaae. Lekin aurat simat kar aur zameen se is tarha chimat kar sajda kare ke pet raano'n se bilkul mil jaae. Nez pao'n ko khada karne ki bajaee unhe'n daae'n taraf nikaal kar bhichaade. Khawateen kohniyo'n samet poori baahe'n bhi zameen par rakhe'n.
- Khawateen pehle sajde se uth kar baae'n koolhe (ko zameen) par rakhe'n aur dono pao'n daae'n taraf ko nikaal de'n aur daae'n pindle ko baae'n pindle par rakhe'n.
- Qaaede mein baithne ka tareeqa wohi hoga, jo sajdo'n ke beech mein baithne ka zikr kiya gaya hai.
- Khawateen ruku mein mamuli jhuke'n ke dono hath ghutno'n tak poho'nch jaae'n, mardo'n ki tarha khoob acchi tarha naa jhuke'n.
- Khawateen ghutno'n par hath ki ungliya'n milaa kar rakhe'n. Mardo'n ki tarha kushaada karke ghutno'n ko naa pakde'n aur ghutno'n ko (zara aagey) ko jhukaa le'n aur apni kohniya'n bhi pehlu se khoob milaa kar rakhe'n.
- Khawateen ruku mein dono pao'n ke takhne ek doosre se milaa kar rakhe'n.

Ye wo 8 farq hain jo Maulana Abdul Rauf Sakhravi Sahab ne “*Khawateen Ka Tareeqa e Namaz*” mein bayan kiye hain. Hamaara mutaalba unse aur ulama e ahnaaf se ye hai ke ye 8 farq ahadees se saabit karde'n. Aur agar wo aisa nahi kar sakte (aur hamaara daawa hai ke wo qiyaamat tak nahi kar sakte) to hamari unse yehi ilteja hai ke wo aurto'n ko sunnat ke mutabiq namaz padhne se mehroom naa kare'n aur mazkoora 8 surate'n unke liye bayan karna aur inko unke liye zaroori qaraar dena band kar de'n.

Jab ye surate'n ahadees se saabit hi nahi to ulama e ahnaaf ko ye haq kisne diya hai ke wo inko aurto'n ke liye zaroori qaraar de'n? هاتوا برهانكم ان كنتم صادقين

Ek Dilchasp Lateefa:

Ek aur lateefa yaa namoona e ibrat ye hai ke aurto'n ke liye ulama e ahnaaf jo farq tajweez karte hain, isme wo sab muttafiq nahi. Chunache guzishta mabaahes mein ye baat guzar chuki hai ke *Al Fiqa al Hanafi Fee Thauba al Jadeed* ke muallif ne 5 farq bayan kiye hain aur *Al Fiqa al Hanafi wa Adillah* ke muallif aur *Arkaan al Islam A'ala Mazhab al Imam Abu Hanifa An Noman* ke muallif ne dono ne 3-3 farq bayan kiye hain. Aur “*Khawateen Ka Tareeqa e Namaz*” ke muallif ne 8 farq bayan kiye hain. Agar ye farq hadees mein bayan kiye gae hain to tadaad mein ye ikhtelaf kyou'n hai? Ye ikhtelaf hi is baat ki wazaahat ke liye kaafi hai ke aurto'n ke liye namaz ka alag tareeqa Hadees e Nabawi ﷺ se saabit nahi hai. Balke fuqaha e ahnaaf ka ghadha hua hai aur uska munabba qiyaas o raae hai. Halaa'nke ibadaat mein asal taufeeq (Allah, Rasool ﷺ ka hukum) hai, qiyaas o raae ki isme qata'an koi gunjaaesh nahi.

Har Musalman Ko Ghaur o Fikr Ki Daawat

Namaz islam ka ek ahem tareen fareeza hai, islam ke arkaan e khamisa mein se ek rukn aur kufr o islam ke darmiyan farq karne waala amal hai. Isse namaz ki ehmiyat o fazeelat waazeh hai.

Lekin ek makhsoos fiqa ke paaband hazraat ne “*jinki barre-sagheer hind o paak mein aksariyat hai:*, apni aurto’n ke liye namaz ka ek aisa tareeqa tajweez kiya hua hai jo mardo’n se mukhtalif hai aur unki aurte’n isi tareeqa se namaz padhti hain.

Ye tareeqa agar ahadees se saabit hota, to zaahir baat hai is par eteraaz ki gunjaaesh naa hoti, balke sabe liye iski paabandi zaroori hoti. Lekin hamara daawa hai ke is farq o ikhtelaf ki koi saheeh buniyad nahi hai, yaane kisi hadees se ye saabit nahi.

Hamara daawa hai ke aap is daawe ko jaa’nche’n, parkhe’n aur is par ghaur kare’n. Agar ye daawa saheeh hai (jiske parakhne ke liye is kitab ka ghair jaanibdaari se mutaalea in sha Allah kaafi hoga). To fiqhi jamood ko todkar apni aurto’n ki namaz Sunnat e Nabawi ﷺ ke mutabiq kare’n aur agar mulaaheza kitab ke baad bhi aap isme bayan karda dalaael se mutmaeen naa ho’n to apne ulama se hamare dalaael ka jawab talab kare’n aur hame’n unse agaah kare’n. Agar wo is farq o ikhtelaf ki ek bhi *saheeh o marfoo* hadees pesh karde’nge to hame is daawe se rujoo karne mein koi tammul nahi hoga.

هاتوا برهانكم ان كنتم صادقين - Agar Sacche Ho To Apni Daleel Pesh Karo

Name of the Book: *Kya Aurto’n Ka Tareeqa e Namaz Mardo’n Se Mukhtalif Hai?*

Author of the Book: *Haafiz Salahuddin Yusuf*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with “T:” All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*, otherwise specified. If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

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Dua-go,

Rehan Syed Barey

26th Rabi ut Thaani 1440 - 2nd Jan 2019

Ar Riyadh, Saudi Arabia
